



Zion's Herald

WEDNESDAY, JULY 30, 1902



COL. GEORGE B. McCLELLAN HARVEY

See "A Noteworthy Editor and Publisher," Page 967.

THANKFULNESS

My God, I thank Thee, who hast made
The earth so bright ;
So full of splendor and of joy,
Beauty and light ;
So many glorious things are here,
Noble and right !

I thank Thee, too, that Thou hast made
Joy to abound ;
So many gentle thoughts and deeds
Circling us round,
That in the darkest spot of earth
Some love is found.

I thank Thee more that all our joy
Is touched with pain ;
That shadows fall on brightest hours ;
That thorns remain ;
So that earth's bliss may be our guide,
And not our chain.

—Adelaide A. Procter.

EVOLUTION OF DR. MUNHALL

REV. T. A. GOODWIN, D. D.

THE editor of ZION'S HERALD has great reason to be thankful that Dr. Munhall is "sanctified." Some fifteen years ago, when I was editor of the *Indiana Christian Advocate*, I found it necessary to rebuke him gently for some of his vagaries. The young man did not take it kindly, though it was meant for his good as well as the good of the church; hence he walked into my office one day soon after, and greeted me: "Sir, if I were not sanctified, I would thrash you now and here for publishing that infamous article about me." I meekly replied that I was very glad he was sanctified, for I did not want to be thrashed. I was no match for him in the words that followed, and finally I had to request him in a somewhat authoritative manner to leave the office, and, so far as I now remember, he has never spoken to me since. He did not call on me at all during his late visit to Indianapolis on the occasion of the Epworth League Convention.

Dr. Munhall is a remarkable man. He is a self-made man. Thirty years ago he was a dentist in Indianapolis, with a fairly good practice, and as such he was known as Dr. Munhall, though, as I now remember, he had never been graduated from a dental college; but he was a good mechanic, and soon gained a share of the business as dentistry was practiced then. He was at the same time a worker in the Y. M. C. A., and showed a talent for exhortation much above the average young man of his period, from which, in a few years, he blossomed out into a popular evangelist, and was very much in demand as such until his dental office was closed and he went out of the dental business still retaining the title "Doctor," which he wears yet. It is hard to get rid of such a prefix, but I do not know that he ever tried to.

The good man is a remarkable specimen of evolution. No one who knew him thirty years ago as a skillful mechanic, with only a good common-school education, and not remarkable for keeping up with the professional reading in the dental line or with reading in any line, would ever have suspected there was in him the making of the profound scholar and book-maker he has become, not only tackling the dead languages, but measuring arms with bishops and professors and college presidents as if they were pygmies in his sight. Indeed, it is hard to imagine whom he would not brush aside with scorn if he should call in question any of the vagaries which now constitute his stock-in-trade. During his late visit to the home of his boyhood and early professional life, it was a constant wonder with those who knew him when a young dentist whence this man had ac-

quired such erudition, seeing he had never gone to college. They could account in part for his portly appearance, for he is a good eater and the income from his evangelistic labors has afforded him not only enough to eat, but a very handsome balance to put into valuable real estate and furnish a balance to invest in book-making. Presumably this pays also, for as a rule those who fatten on his sermons will find a feast in his books. In short, he is a marked specimen of evolution, and the editor of ZION'S HERALD may be thankful that he is "sanctified." Some men are born great, some have greatness thrust upon them, but some become great by evolution while denying there is any such thing as evolution.

Indianapolis, Ind.

CASE OF THE FRIARS

No Politics in the Friars' Case

[From the *Atlanta Constitution*.]

There can be no permanent peace in the islands so long as the friars are permitted to remain. The hatred of the people for them is deeply rooted. Their one great desire is that these Spanish friars be made to leave, and that they be permitted to have native or American priests in place of Spanish priests. There is no suggestion of disloyalty to the church in their demand, and there is no possible ground for resentment on the part of members of the church toward the American Government for its action in taking the side of the Filipino people.

Any attempt on the part of opponents of the Administration to make political capital out of these negotiations at Rome will fail, as it deserves to fail. The American people should be as united in their support of the Government in this matter as are the Filipinos themselves.

Chasing the Friars

[From the *New Bedford Standard*.]

"The friars must go," is shouted from innumerable pulpits and printed in innumerable newspapers. It is also shouted and printed with an air of defiance and contempt which is bound to make trouble for both this country and the Philippines, and the Christianity of the preachers and the good sense of the editors who are for the moment indulging in this diversion are both subject to suspicion. They are both busily engaged in making a sectarian religious controversy which has no just place in the consideration of this matter, and are hindering, not helping, all effort toward a wise solution of the problem.

Now it is clear enough that the friars constitute a source of much perplexity in the Philippines. For reasons which are glibly enough recounted by their opponents, but which are somewhat obscure in the presence of a careful analysis, they are cordially disliked by the Filipinos themselves and their departure from the country would seem to be demanded in the interest of peace and good order. We say "seem to be" advisedly, for it is also apparent that the friar side of the case is not getting much consideration, at least from those who are loudest in demanding their expulsion. Whatever these may say, however, it is clear enough that the friars have rights, and that these rights are among the last things that are thought of by most of the thoughtless ministers and writers who are vociferously debating the matter. Yelling "the friars must go," may be to them an agreeable recreation, but it is distinctly nothing more than a yell, though one which in its consequences may be loaded with troubles. We think that the Administration is making an honest effort to arrange the whole business honorably and with adequate regard to everybody's rights, and that the emotional hysterics which just now is filling the air is only an obstacle to a satisfactory adjustment.

Keep It Out of the Pulpit

[From the *Springfield Republican*.]

Sermons on "the friars must go" are beginning to be heard from Protestant pulpits. The less said about the question from this source, the easier it will be of settlement. The expul-

sion or buying out of the Philippine friars in response to the feelings of the native Roman Catholic population is far from being an anti-Roman Catholic movement, but it can be made to seem so by too much Protestant pulpit crying here in America that "the friars must go." The very last thing wanted by anybody, and especially the Administration party, is the stirring up of religious feeling and prejudice in home politics over the Philippine issue. That issue is plenty hot enough as it is.

"Rankest Rashness"

[From Archbishop Ireland.]

It was rankest rashness and rankest injustice to intimate that the Government intended to proselytize in the Philippines or do aught to detach the inhabitants from the Catholic faith. To know in the slightest degree Mr. Roosevelt, Mr. Root, or Mr. Taft, is to be certain that nothing of the kind could have been thought of or could have been tolerated.

Never did there reside in the White House a man more fair-minded and impartial in religious matters, more resolute to give all classes of citizens the religious rights granted them by the Constitution, and to protect them in those rights, than Theodore Roosevelt. During his Administration it is unqualifiedly absurd to imagine that governmental acts could be such as to deny or impair the religious rights of any people or tribe over whom floats the American flag.

Popularity of Lake Champlain

Resorts of America's Most Beautiful Lake Thickly Peopled

Summer life in the Lake Champlain region of Vermont is now at its height, and hundreds of tourists and vacationists are flocking daily to the islands and shores of America's most beautiful lake. To leave Boston in the evening and be at Lake Champlain resort for breakfast is possible through the splendid train service provided by the Central Vermont Railway line. The 7.30 P. M. express from the North Station for Montreal, via White River Junction and the Green Mountain route, makes all lake region points early next morning, and connects with the steamers for the islands and farther shores of the lake. There are two day expresses from the same station for the Green Mountains and Lake Champlain, via the Central Vermont. One leaves at 9 A. M., and makes quick time to all central and northern Vermont and lake points, and the "Chicago Limited" follows at 11.30 A. M. This is a handsome vestibuled train which affords the traveler splendid opportunity for viewing the unrivaled beauties of the Green Mountains, and reaches Lake Champlain region in season for late dinner at the hotels. A pen picture of the charming region which these trains bring within such easy distance from Boston is given in the illustrated book, "Along the Shores of Lake Champlain," published by the Central Vermont Railway Co., which is sent free to persons enclosing four cents, for postage, to T. H. Hanley, N. E. P. A., 306 Washington St., Boston.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Case of Senator Spooner

SENATOR SPOONER of Wisconsin, whose future was discussed in these columns last week, will endeavor to gain re-election without submitting to the restrictions which Governor La Follette is attempting to impose upon him. His friends are already at work in the primaries for the State legislature, and will endeavor to have all delegates specifically instructed in favor of Senator Spooner regardless of the objectionable features of the Republican State platform. No other candidate has appeared, and no one is likely to appear, who can cope with him. He is represented as the choice of the administration, and all the popularity and prestige of President Roosevelt are being invoked in his favor. The contest is regarded as of national interest and is being watched with close attention.

Archbishop Ireland's Good Sense

RELIGIOUS prejudices among both Catholics and Protestants have been considerably stirred up by the agitations over church matters in the Philippines. Catholic critics have accused the Government of proselyting through the public school system, and the Protestants have objected to any dealings with the Pope whatsoever because such action might be construed as a recognition of his claims as a temporal ruler. The daily papers have carefully explained the nature of the Taft mission in both editorial and news columns, and have also shown that the Catholic charge of proselyting is without foundation. And now in an interview Archbishop Ireland, one of the most progressive of Catholic prelates, comes out squarely in defence of our Government. Quite naturally he ignores the question of diplomatic relations with the Vatican, but says some needed and timely things in rebuke of his co-religionists. President Roosevelt, Secretary Root and Governor Taft are praised for their fair-mindedness in dealing with the Catholic question. Referring to his own church, he says: "And now it is to be hoped there will be among certain classes of Roman Catholics in America a cessation of movements and declarations such as we have had recent occasion to hear of regarding religious

matters in the Philippines. The Pope teaches those Roman Catholics to trust the American Government, as they seemingly have been heretofore unwilling to do. His words ought to signify something to those who profess to take him as their leader and guide. At any rate, the direction of Catholic affairs is his business, not that of irresponsible church societies or newspaper editors. The agitation, such as it was, in certain Roman Catholic quarters did no honor to those who participated in it. As it is now proved, they spoke and acted without due knowledge, and certainly without proper regard for the government of their country." His utterances ought to silence the faultfinders among his people, and at the same time what he says can be read with considerable profit by Protestants.

Bridge Problem in New York

ABOUT a million people cross Brooklyn bridge each day. The three car lines and the foot-walks are crowded to overflowing mornings and evenings. Sometimes the people have to wait a long time jammed up at the entrances. A new bridge is being erected a mile up the river, which will relieve the congestion somewhat, but the situation of the old bridge is such that it must always remain the main thoroughfare. Among the schemes proposed for relieving the pressure of passenger traffic is a moving platform, to be operated in the space on both sides now occupied by pedestrians. It would be an endless car 13,000 feet long, passing over rollers like a belt on a set of shafting. The platform would travel at the rate of ten miles an hour, and would carry 30,000 people across the bridge every six minutes. There would be seats on this moving sidewalk, and suitable devices at the terminals for enabling the people to get on and off without inconvenience or danger. A company has already been formed which offers to make the improvement at a cost of \$800,000, if the bridge commissioners will authorize a tariff of a penny a passenger.

Tariff Question in Iowa

IN spite of all that the leaders of the Republican Party can do to prevent it, tariff revision sentiment among members of that political organization is steadily increasing. The first battle over this question within the party is expected to occur in the Iowa State Republican convention, which meets on Wednesday of this week. There has been much agitation in that commonwealth for the last two years in favor of reciprocity and lower duties. Complete readjustment is demanded by many of the farmers. Governor Cummins is the leader of this

movement, and he has gathered so much strength that Speaker Henderson, Senator Allison and Secretary Shaw are becoming apprehensive as to the outcome. They recognize the growth of sentiment, but are opposed to party action now because it would merely supply the Democrats with ammunition to use in the congressional elections. The extreme views held by Governor Cummins were expressed by him in a recent speech in which he declared that lower prices for the consumer were much more important than high protection for the producer.

Sure Sign of Progress in Japan

AMONG the numerous indications of progress in Japan is the increasing prominence of native women in educational and religious affairs. They are imbibing American ideals and ideas, and the result is sure to be a regeneration of Japanese home life. But their new views have sadly shattered some of the hoary traditions of that country, one of which was that the wife should always obey the husband. Some Japanese husbands really look upon their wives as mere beasts of burden and order them around like menials. The news now comes that a Japanese judge has ruled in a certain case that the wife is not obliged "to obey the unreasonable demands of her husband." In this particular instance the man of the house had told the wife to perform some disagreeable manual labor for him; she refused, and he promptly divorced her. The wife appealed, and her plea was upheld by the court. A very important precedent has been established, and this decision may lead to a revolution in Japanese domestic life, in which, thanks to the courage of one woman and the enlightening effect of American ideals, the Japanese wife need no longer be her husband's slave.

Senator McLaurin Declines

SENATOR McLAURIN has made himself conspicuous again by declining the nomination as judge of the Court of Claims, which President Roosevelt verbally tendered him a few weeks ago during a luncheon at Oyster Bay. It was generally assumed at the time that the Southern senator was being rewarded for deserting his own party and affiliating with the Republicans. Since then he has been directly charged with "selling out" for the office by both Democrats and Republicans, and threats have been made that the Senate would not confirm the nomination. There is an unwritten rule among senators politely called "senatorial courtesy" which any member of the body can invoke to prevent favorable action upon appointments where the prerogatives of a senator have not been duly

recognized by the President. Thus Tillman, with all his crudeness and ferocity, could insist upon the Senate supporting him in any opposition he might make to McLaurin's confirmation. It would be a gross violation of a venerable tradition not to do so, and might react disastrously upon the private interests of other senators when their turn came to urge the defeat of nominations about which they had not been consulted. But in the face of these possibilities the President offered McLaurin the office. There are two ways of looking at the matter. One is that in following his ideals McLaurin broke with his party naturally without hope or expectation of reward, and the other is that he deliberately bargained for Republican favors. A possible third view is that he was encouraged in his course to such a degree by the Republicans purely for purposes of partisan gain that the party leaders felt in honor bound to take care of him. However this may be, McLaurin has been so wrought up by the charge against his integrity that he has rejected the comfortable life position which the President has tendered him. It is a singular case, and has caused widespread discussion among politicians.

Independence of Korea

JAPAN and Great Britain have concluded an agreement by which they mutually guarantee Korea's independence and pledge her their support and assistance in all important questions affecting her internal and foreign policy. In return the Korean government will raise the naval and military establishments of that country to a footing sufficient for self-defence. Measures will be immediately taken for the protection of Korean territory, and protest will be promptly interposed against any state or person attempting to erect works or buildings situated so as to prejudice Korea's scheme for national defence. No foreigners will be appointed to positions in the Korean state service. In case of raising a foreign loan Korea agrees to restrict herself to the markets of Great Britain, Japan, and the United States. This treaty is in perfect harmony with Secretary Hay's open-door policy in the Orient. It is a countermove directly against Russia. The latter government is strongly suspected of a well-defined purpose to establish itself firmly in Manchuria, gradually gain control of Korea, and eventually extend its power over China. The next move of Russia is looked for with interest and some expectation that it may bring about a crisis.

Making of a Siamese Ruler

AFTER spending eight years in England fitting himself for the duties of a ruler of a nation having a population of 10,000,000 persons, the crown prince of Siam will visit the United States on a brief tour, presumably for the purpose of obtaining the finishing touches to his education. His name is Somdet Chulalongkorn (we do not attempt to pronounce it). Despite this burdensome appellation, the young man—he is only twenty-two—is said to be charming, gracious and graceful. He has a fine face, an honest, winsome smile, and is highly accomplished in literary and musical

lines. Military science, law, history, and languages were a part of his curriculum. He led his class in making field fortifications, wrote a critical work in English on the war of the Polish succession which has been published at Oxford, and speaks both French and English fluently. It is the intention of our government to make the prince's visit memorable and pleasant. He will be accorded all the honors of his rank and will have a military escort, when possible, of a squadron of cavalry. If the young prince is well treated, his father, the king, will turn the government over to him for a short regency, and will himself visit the United States as our national guest.

Democratic Harmony Meeting

A MEETING at Nantasket on July 24, under the auspices of the New England Democratic League, which was attended by several thousand persons, furnished the opportunity for orators identified with the Bryan wing of the Democracy to define the issues upon which the national party can reunite in time to make a good showing in the next presidential campaign. Edward M. Shepard put the tariff "irrevocably at the front," while Senator Carmack emphasized opposition to the trusts and so-called abuses of the military government of the Philippines. Mr. Bryan was more cautious. He did not attempt to define an issue that would be final, saying: "We cannot tell what issues we may have to meet; we can only determine to meet them in a Democratic spirit, to apply to them Democratic principles, and to take the people's side always." He charged the Republican Party of today with being aristocratic in its policies and tendencies. Referring to the matter of Democratic harmony, he said: "To attempt to patch up an apparent harmony between those who are not in sympathy with Democratic purposes is not only a waste of time, but would prove disastrous. The men who deserted the party in 1896 may be divided into two classes—those who left because they understood the issue presented, and those who left because they did not understand the real nature of the contest. Until the former have completely changed in their sympathies they cannot return to the party without injuring it." The thought underlying his speech seemed to be that he considered Mr. Cleveland an "aristocratic" Democrat, and therefore not a fit leader for a simon-pure Democracy. He did not say as much in plain language, but that is what a listener or reader would naturally infer. Speeches of this kind are necessarily framed in diplomatic phraseology, and the man in the street is expected to find the real meaning by reading between the lines.

Mr. Bryan and Mr. Cleveland

THERE are two distinct wings to the Democratic Party—one now headed by Mr. Cleveland, and the other by Mr. Bryan. A third element—a faction—consisting chiefly of Henry Watterson, is influential in the South. The three men are separated as much by temperamental antipathies and lack of common sympathies as they are by the absence of a common political point of view. It is very

doubtful if it is possible for them and their followers to "harmonize" upon any issue of sufficient importance to give them standing in the contest for the Presidency.

Ambassador Clayton

POWELL CLAYTON is one of the leading Republicans of the South. He was military governor of Arkansas, his home State, during the war, and since then has been prominent in the Federal politics of that commonwealth, to a very large degree being the dictator of government appointments. A few years ago he was appointed to the post of ambassador to Mexico, where he has since been quietly discharging the duties of his office. He is now before the public, however, in a very unenviable light. Senator Penrose of Pennsylvania and Senator Bailey of Texas demand his recall on the general charge of being a stockholder in the El Carmen Mining Company, which, they claim, has caused him to disregard the rights of certain Americans whose interests clashed with his. The same accusation was made a short time ago against Mr. Clayton, but he explained that he merely held a few shares so he could qualify as a director in order to protect the investments of a cousin. Senator Penrose now comes forward with an affidavit from the president of the mining company to the effect that Mr. Clayton was and still continues to be a stockholder of record and a director in the company. Secretary Hay has asked for an explanation. This is the matter that led to the assault upon Senator Beveridge by Senator Bailey on the Senate chamber floor a few weeks ago.

Separate Street Cars for Negroes

NEGRO leaders in New Orleans are stirring up opposition to the introduction of separate street cars for the use of Negroes in that city, which will take place October 15, according to a new law which will go into effect on that date. The plan is to bring suit to test the validity of the enactment and at the same time organize a transportation company that will operate a system of trolley cars, wagons, and other kinds of vehicles all over the city for the exclusive use of the Negroes. The new law has excited the colored population even more than the suffrage provision disfranchising them, and has been the text of sermons in nearly all of the colored churches.

Proposed Trust Conference

THE Czar's proposed international trust conference has provoked a vast amount of discussion and incidentally brought to light the world-wide nature of trade and industrial developments. England and Germany are expected to decline the invitation of Russia largely because of the intimate and complex commercial relations existing between those nations and the United States. They cannot afford to encourage a movement directed against American syndicates and combinations, because their capitalists are striving to build up trade by the same methods and are in need of all the help they can get from this country. It is evident that the Russians hope to form a combination that will make possible a general

European tariff barrier against American products, and thus force this government to reduce its tariff so as to admit articles manufactured in Europe. Such an arrangement would be hailed with delight by a respectable body of Americans who regard the protective tariff as the prime cause of trusts, and think it is about time to allow international competition in food stuffs and manufactured articles in the United States either by reciprocity agreements or by scaling the tariff down to a mere revenue basis.

Old Home Week

THE observance of Old Home Week is a custom that is becoming increasingly popular in New England towns and villages. Its influence reaches across the continent, because the sons of so many New England families have sought "new" homes in the States of the far West. But no matter where they go, they can never forget the "old" home "back East." The season for the annual celebration is a reminder of the life of former years, and thus the memory of other days is kept green, even if the absentees cannot join in the reunion. Exercises of this character were begun in the churches of Salem, Lynn, Beverly, South Braintree and Melrose last Sunday, and are to continue throughout this week. They will consist of receptions to former residents, parades, etc. Salem has an additional attraction in the U. S. S. "Hartford."

Markets for American Manufacturers

THE frequently asked question, "What becomes of our exports of manufactures?" is now definitely answered by the Treasury Bureau of Statistics. While it has been practicable to show the countries to which any given article is sent in any given year, the figures of the Bureau have not formerly been so adjusted as to render it easy to determine what share of the total exports of manufactures was sent to a particular country or grand division of the world, or, in other words, the location of the principal markets for American manufactures. These facts are now given in a series of tables compiled by the Bureau. They show that during the year 1901, 52 per cent. of the manufactures exported went to Europe, 23. per cent. to North America, 6.6 per cent. to South America, 8.2 per cent. to Asia, 7 per cent. to Oceania, and a little less than 3 per cent. to Africa. The total value of manufactures exported to Europe was \$215,000,000; to North America, other than the United States, \$96,000,000; to South America, \$27,000,000; to Asia, \$33,700,000; to Oceania, \$29,000,000; and Africa, \$10,500,000. The largest item in the shipments to each grand division was iron and steel manufactures. Among the other items were leather and leather products, agricultural implements, cars and carriages, cotton manufactures, wood products, chemicals, drugs and dyes, scientific instruments, paper and paper products. In conjunction with the foregoing tables the Bureau has prepared a statement which shows for the first time the exportation of manufactures in each year from 1790 to the present time. In 1790 the total amounted to a little

more than \$1,000,000. Since that year there has been steady progress, but exports did not reach the \$100,000,000 line until 1877. By 1896 they had passed the \$200,000,000 mark, and since 1900 the exportation of manufactures has constantly exceeded \$400,000,000 per annum.

School of Journalism in London

NEWSPAPER and literary circles in London are discussing the endowment of classes in journalism in the City of London school, which important institution is in the control of the Lord Mayor. Three hours weekly are to be devoted to the study of the principles of newsgathering and news-writing. The aim of the school is to provide for the British press a steady supply of capable and zealous journalists. The cable correspondent of the *New York Times*, in telling of the matter, remarks that "it ought to fill a long-felt want."

Anti-Clerical Campaign in France

LARGE street gatherings, violent clashes between the officers of the government and friends of the schools, and numerous personal encounters, mark the anti-clerical campaign in France. Petitions are pouring in upon President Loubet from all quarters urging clemency and delay. A delegation of women sought an audience with Madame Loubet for the purpose of urging her to interpose in behalf of the schools, but she very wisely declined to see them, saying she had nothing whatever to do with the execution of the laws. Threats of forcible resistance to the authorities were made, but they were not fully carried out. On Sunday demonstrations occurred in the Place de la Concorde and the Champs Elysées, Paris, 15,000 persons being present in each throng. The clerical and anti-clerical forces were about equally divided in the gatherings. Many well-dressed women, representing both sides, were active participants. On the whole the crowds were good-natured and mainly confined themselves to shouting "Liberty! Liberty! Long live the sisters!" to which the anti-clericals replied: "Vive la République!" and "Down with the priests!" Several arrests were made for disorderly conduct.

Southern Education Loan Fund

ONE of the chief hindrances to the higher education of promising young men and women of the South is their poverty and lack of opportunities for working their way through school. Educators who have given the matter attention have reached the conclusion that a loan fund ought to be created for the purpose of helping the young people. The plan was inaugurated at Knoxville, Tenn., last week by a number of Southern educators who are attending the summer school of the South at that place. Students thus aided will attend the University of Tennessee. Money will be loaned with the understanding that it is to be repaid with small interest. A considerable sum has already been raised for the loan fund.

EVENTS WORTH NOTING

BILLIONS IN FARMS.—According to a report issued recently by the Census Bureau, the farms of the United States, on June 1, 1900, numbered 5,739,657, valued at \$16,674,690,247.

CHOLERA IN THE PHILIPPINES.—Cholera is spreading in the provinces of Laguna and Batangas. Several of the men of the marine corps on duty in Cavite have died of the disease.

TOWER CONDEMNED.—The Technical Commission at Venice has ordered that the tower of S. Stefano be demolished, as it threatens to fall. The houses near it have been evacuated.

WEST VIRGINIA LYNCHERS.—Governor White of West Virginia has directed the attorney general to begin criminal action against the men implicated in the lynching of five Negroes at Elkins a few days ago.

THE KAISER AND THE POLES.—Emperor William is planning to visit Posen at the head of 90,000 of his troops for the purpose of impressing the revolutionary Poles with the fact that he is master of the German Empire.

STREET CLEANING IN CUBA.—The Cuban cabinet has decided that after August 1 the federal government of the island will cease to make appropriations for the disinfection and cleaning of streets in the cities and towns. Such work will be turned over to the municipal authorities.

AIR-SHIP TRIAL IN NEW YORK.—Santos Dumont is in New York city preparing to attempt a trip around the Statue of Liberty in his air-ship. He offers to undertake to cross the Atlantic if some one will advance the \$1,000,000 needed for the construction of a flying machine of sufficient size and strength.

CAMPAIGN IN VERMONT.—At the Democratic State convention in Vermont last week an attempt was made to endorse Mr. Clement as the party candidate for governor on the local option issue, but the effort was defeated, and a straight ticket placed in the field with Mr. McGettrick at the head. The contest is now on, with three men running for the office of governor.

OMAHA INDIANS UTTER PROTEST.—The Omaha Indians held a meeting at Pender, Neb., on July 26, at which they adopted resolutions severely criticising the system under which they are governed, and declaring that they are a prey to speculators who work in league with Indian agents to plunder and cheat them of their full rights and benefits of their lands. They will appoint a committee to go to Washington and make an appeal in their behalf.

KING EDWARD'S CONDITION.—There is much anxiety in London over the condition of King Edward. "Will he be fit for the coronation ceremony?" is the question that is being constantly asked. It is generally understood that he will be subjected to a second operation, but that it will not be performed until after he has been crowned. Arrangements have been made to carry him into Westminster Abbey in a special chair in case he is not able to walk.

MORGAN AS GUEST OF HONOR.—J. Pierpont Morgan was the guest of honor at a remarkable dinner given in the House of Commons, on July 24, by a member of Parliament. Among the guests were Prime Minister Balfour, Mr. Broderick, George Wyndham, chief secretary for Ireland, Arnold Foster, financial secretary to the Admiralty, and other distinguished officials and capitalists. The commercial relationships of England and America were discussed with perfect frankness.

THE FULL LIFE

THE distinctive characteristic of our time is the freedom it gives and the opportunity it offers for the living of the full life. Other ages have emphasized certain phases and developments of life. Each age has had its distinctive kind of life, which has been carried to a high point of development, while other phases have been obscured or discouraged. But the glory of the present time is its tolerance toward all forms of vital thought and action, and still more its genius for harmonizing and uniting all these positive and distinctive developments. It is possible now, as never before, for every man to live a full life, an untrammelled life, free from narrowing and tyrannizing influences, free from everything that makes mental and spiritual development partial and one-sided.

The principle which binds all these diverse but not opposed developments together is consecration. As a great American thinker has said: "The useful thing is not that we abate, but that we consecrate." Earth, heaven, society, religion, recreation, labor, freedom, devotion—all these things that we once considered opposites, unfriendly to one another, are united, in the life of this age, into a fuller, grander, broader, more sufficing type of life. The more we can use earth in the right way, the better and more fully shall we appropriate heaven. Consecrate, not exclude or do away with—that is the principle that underlies the growth of the really great individual life of today; using all things, abusing none; turning all the streams of activity and influence into divine channels. The age has learned that God can put men to higher and larger uses when they live according to the principle of consecrated appropriation, rather than that of narrowing exclusion.

BRINGING MEN TO CHRIST

WHAT can be more intensely realistic and interesting than that account, given in the first chapter of John's Gospel, of the gathering of the first five Christian converts or disciples? The first two were reached by the preaching of the Gospel. John the Baptist cried aloud: "Behold the Lamb of God!" And here follows the record of the result of that simple and direct sermon of the stalwart John—"And the two disciples heard him speak, and they followed Jesus." He had a congregation of but two, and his entire congregation came to Jesus under that first sermon. Almost any preacher would be satisfied with results in this proportion. These first two converts were Andrew and, likely, John the beloved disciple. The third to accept Jesus was Peter, and he was brought to him by his own brother, Andrew, who gave a burning testimony to the Messiahship of Christ. The fourth disciple, Philip, received a direct call from Jesus, and at once Philip followed him. The fifth and last one of this group to come to Jesus was Nathanael, and he was led to Jesus by a personal friend, Philip. There is all the glow of the young convert in Philip's tender plea.

Here are five converts brought to Jesus and four methods employed to reach them—almost as many methods as converts:

First, the preaching of the everlasting Gospel; second, the persuasion of a relative; third, the entreaties of a friend; and, fourth, a direct call from Jesus. One was reached by each of the other methods and two by the preaching of the Word. From first to last the Gospel message from the lips of human messengers will be God's supreme method of winning men to Jesus. Let no man underestimate its divine power. Nor need we despair of its ultimate success. "It is the power of God unto salvation."

WESLEY AS A THEOLOGIAN

JOHN WESLEY was a many-sided man. Few have ever lived who excelled in so many lines. In learning he was the equal of most of the brilliant men of his day who posed as scholars and devoted their time and energies to the study of language and science till they became famous in their specialties. In his knowledge of history, philosophy, theology, government, and current sociological questions, he was quite in advance of his generation. He was an enormous reader, for his acquaintance with ancient and modern literature was astonishing, without taking any account of the vast work he was doing in preaching, writing, publishing, and traveling, besides organizing and superintending the extraordinary religious movement developing under his hand. How any one so busy with activities demanding constant attention could become so deeply versed in such a variety of studies will be a mystery to students for generations to come.

It is not surprising that he sometimes expressed superficial opinions which would not stand the test of a thorough sifting. The wonder is that he was not more frequently betrayed into error when we remember his strenuous life and consider the wide range of topics to which he gave attention, and which drew from him what could have been nothing other than extemporized utterances of first impressions. Not one of the millions of his followers feels bound to accept all he said on current events or on speculative points. He could not himself have expected all his sayings to find general acceptance, as no doubt he often made statements to provoke thought rather than to carry conviction to other minds. When he spoke of the resurrection of irrational creatures, it was largely in the way of supposition or conjecture, and not with a view to establishing a doctrine or controlling actual belief. But this should be kept in mind—that when he advanced hypothetical propositions it was with reference to non-essentials or matters purely speculative. He never dealt in this way with fundamental truths. No one was ever more positive than he, or more in earnest in all that related to the actualities of the Christian system.

With all his versatility, catholicity and liberality, he held with unyielding tenacity to all the facts and forms of faith which he deemed necessary to the integrity of the Gospel. They mistake the man who refer to Mr. Wesley as an example of indifference or looseness with regard to theological views. He was ever tolerant of persons who had fallen into error, as his charity abounded towards all

who honestly differed from him in sentiment, but this was not evidence of any lack of positiveness in his own convictions. He valued men more for what they were than for the opinions they held, but at the same time he did not lightly esteem opinions, especially such as related to vital parts of the Gospel. While he differed widely from Whitefield, he loved him as a brother. In many respects he lamented both the doctrines and practices prevalent in the Church of England, yet he adhered to it as an establishment to the day of his death, and never doubted that it contained the essentials of a true church of God. With him loyalty to Christ covered a multitude of defects in the incidentals of the faith.

Every one who thinks and looks practically at situations is affected more or less by the current thinking of his day. Thus Mr. Wesley's views were influenced by the discussions taking place, and especially is it important to consider this in accounting for some forms of expression which we would not employ, and which he would probably not use in the presence of the antagonisms now to be met. One principle with him was very commendable, both as prudent in controversy and amiable in relation to others, and that was a desire to lessen rather than widen the margin of difference between himself and his opponents. He never loved controversy, but avoided it when possible.

While Mr. Wesley was an ardent lover of the Bible, and highly esteemed the authorized version, his veneration was not for the letter, but for the spirit of the Word. He regarded the original Scriptures as the real standard of faith. His familiarity with Hebrew and Greek enabled him to make ready appeal to the original, which he did with great freedom, not only to meet emergencies in argument, but whenever necessary to unfold the exact meaning of the writer. As is well known, he based his "Notes on the New Testament" on a version which seemed to him to express the sense of the original more accurately than did the common version. He was not wedded to translations. To him the divine inspiration was in the thoughts which God put into the hearts of men. For these he sought with unremitting diligence, and few ever excelled him in getting hold of the mind of the Spirit. It is not a mistake to place him well to the front in the first rank of theologians whose work will stand the test of the highest learning of any age.

Washing His Own Sheep

WE are indebted to Rev. Dr. W. I. Haven for the following characteristic incident in the life of the late unique Dr. Mark Trafton. It was published in the Editor's Drawer of *Harper's Magazine* for August, 1868. Dr. Haven, in sending it, says: "I was mousing in some old magazines the other day, and came across the enclosed, which I thought might interest you:"

"The Rev. Dr. Ide, of Springfield, Mass., and the Rev. Mark Trafton, now of Providence, Rhode Island, both tell a good story, and they tell it alike, too—which is doubtless due to the fact that they are both clergymen, the former a Baptist and the latter a Methodist. Some years ago Mr. Trafton was pastor of a Methodist Church in Springfield. It so happened that, at the close of a revival in his church, a

number of the converts wished to receive baptism by immersion. Dr. Ide, willing in the exercise of a catholic spirit to save Brother Trafton from the exposure and chill of immersing in the river, sent him a message to the effect that, as he himself was going to immerse on the same day, he could have the use of his baptism; and, indeed, if it would be any accommodation to Brother Trafton, he (Dr. Ide) would oblige him by immersing all the candidates. But Brother Trafton, bent on fulfilling his whole office to his flock, as a good shepherd should do, declined, saying: "Tell Dr. Ide that I can wash my own sheep!"

"The Gladdest Work"

HERE is what one of the recent Boston University graduates, now a thousand miles from Eastern centres of culture, writes back to one of his theological professors:

"Just a line of exulting hosannas. Home this hour from fifteen miles of tramping—a day of life-giving, and therefore of sweet gladness at the end of it. We knelt down, an old darkey and I, after reading the good tidings, and talked with God a bit; we tarried at the house of the drunkard, and spoke the good word of comradery that is in Jesus; we broke bread with the rich man near unto the kingdom; spoke cheer to a tired housewife; jollied with a half-dozen farming-men; was minister unto two poor old maids (how their shy, sensitive faces were lighted up!), and had a good time this splendid day of witnessing for the Brotherly One. This is the gladdest work for a true man to do in all God's world."

Noteworthy Editor and Publisher

THE most remarkable of the young men connected with our leading magazines and publishing interests is Col. George B. McClellan Harvey, whose portrait appears this week upon our cover. He first came to more general public notice as the purchaser and editor of the *North American Review* early in 1899. Under his management this historic and influential monthly took on virility, variety and comprehensiveness. It would have seemed as if the editorial and business management of this great *Review* would have been enough for one man, and he comparatively young; but when, the same year, financial disaster overtook the great historic publishing house of Harper & Brothers, Mr. Harvey undertook the work of reorganization. He has not only succeeded in bringing about a condition of financial soundness where there was only confusion and apparent bankruptcy, but he has given a higher order of merit to the books and especially to the monthlies published by this house. Marked improvement first appeared in *Harper's Magazine*, then in *Harper's Bazar*, and lastly and most significantly in *Harper's Weekly*. Now the one mind which has directed and inspired this remarkable achievement has been and is that of Col. Harvey. We have never known a case of editorial leadership and management so comprehensive and successful. Our readers will be interested in the appended outline of Col. Harvey's life, which we take from the *July Bookman*:

"Colonel Harvey comes of Scottish ancestry, and is a native of Vermont, where he was born, at Peacham, on Feb. 16, 1861. He was educated at the Caledonia grammar school in that town, and when fifteen years old began to write for the local papers. At the age of eighteen he became a reporter on the staff of the *Springfield Republican*. Two years later he went West, and for the next year was a reporter for the *Daily News of Chicago*. When he was twenty-one, with his Peacham, Springfield and Chicago experience behind him, Mr. Harvey came to New York and became a reporter for the *World*. For nearly seven years he served that paper, rising from place to place on its staff until he became managing editor, and then editor-in-chief. The

last-named place he held for six months, when his health became impaired, and he was compelled to resign. That was in 1893. Mr. Harvey then turned his attention to business affairs. For two years he was associated in business with William C. Whitney. Then he undertook the development of electric railroad and lighting concerns on his own account. He built the electric roads on Staten Island, and at Long Branch, Asbury Park, and elsewhere on the New Jersey coast. In 1898 he formed what was known as the Harvey Syndicate, and purchased the street railroads of Havana and other properties in Cuba, and to the development and improvement of them has since devoted much attention. He is vice-president of the Monmouth Trust and Safe Deposit Company of Asbury Park, New Jersey, and a director of several financial institutions. Mr. Harvey was, at the age of twenty-one, appointed aide-de-camp, with the rank of colonel, on the staff of Governor Green, of New Jersey. He was reappointed and made chief of staff by Governor Abbott, and declined another reappointment at the hands of Governor Werts. He was also appointed Commissioner of Banking and Insurance by Governor Abbott, but resigned the place after a few months in order to give his full time to newspaper work."

Elimination of Another Religious Journal

DR. JOSEPH NEWTON HALLOCK, the editor and proprietor of the *Christian Work*, of New York, has purchased the subscription list and good-will of the *Evangelist* of that city, one of the oldest of denominational religious newspapers; and, beginning with this week, the two papers are to be consolidated with the title of *Christian Work and Evangelist*. The *Evangelist* has had an honorable and influential history. For over a half-century, ending with 1899, Dr. Henry Martyn Field was the proprietor and editor of the paper, and for a long time Dr. Cuyler was a weekly contributor. But in these recent years in which religious journalism is passing through a state of transition and terrific financial crisis, the *Evangelist* has had a severe experience. Two years ago a distinguished member of the journalistic corps of New York city predicted in our hearing that some change in ownership was inevitable. It is understood that the subscription list and income from advertising has greatly decreased. There are other religious weeklies that are passing through a season of fiery trial. The public need not be surprised at similar announcements at any time.

Later announcements state that Mrs. Louise Seymour Houghton, who has been editor of the *Evangelist*, will be an associate editor of the consolidated paper, and all the present editorial staff of *Christian Work* will be retained. An effort will be made to combine the Presbyterian element of the older newspaper with the interdenominational character of *Christian Work*.

PERSONALS

—Miss Jennie S. Farwell is to return as art teacher to Santiago College, in Santiago de Chile, early in October next. Her address until she sails will be Hedding, N. H.

—It is reported that Rev. Luther Freeman, of Chestnut St. Church, Portland, Me., has accepted an invitation to become the next pastor of the First Church, Chattanooga, Tenn.

—Mr. A. B. F. Kinney, of Worcester, many years president of the Sterling Camp ground Association, president of the Worcester Methodist City Mission and Church Extension Society, twice a member of the General Conference, will, with Mrs. Kinney, sail, Aug. 6, on the "Hanoverian," from Boston, for a well-earned three

months' trip through England and on the Continent.

—Rev. William I. Haven, D. D., of New York city, who is spending his vacation in his summer home at Pine Island, Lake Winnepesaukee, N. H., preached a very interesting and able sermon at the Weirs church, Sunday morning, July 20.

—Mrs. Hamlen, wife of President George M. Hamlen, of Mallallen Seminary, Kinsey, Ala., is summering at Cottage City, and can be secured to address auxiliaries of the W. H. M. Society, Epworth Leagues, or other societies interested in Home Mission work.

—Rev. Dr. and Mrs. William S. Jones, of Woodfords, Me., celebrated their golden wedding, July 22, a full account of which appears in the Portland District news. ZION'S HERALD proffers hearty congratulations to this veteran minister and his wife on this auspicious occasion.

—This office was favored last week with the presence of Rev. Dr. Wilbur F. Sheridan and wife, of Trinity Church, Louisville, Ky., and Mr. Samuel M. Bauer, wholesale druggist of the same city and a prominent official member of Trinity Church. Mr. Bauer and his wife are making their first visit to Boston.

—Lady Henry Somerset expects to sail for New York on Sept. 26. Unable to remain long in this country, she has pledged herself to few engagements beyond the National Convention of the Woman's Christian Temperance Union at Portland, Me. She will visit Montreal, Washington and Boston, in each of which cities she will deliver an address.

—Last week we presented Dr. Joseph Parker, of the City Temple, London, to our readers, stating that he was seriously ill. From the quiet of his sick chamber he sends this solemn message to his collaborators in the ministry: "If I rise again, and I am permitted to lift up my voice in public, I shall be more intensely and pathetically evangelical than ever. If I were speaking as a literally dying man, I would exhort my brethren never to omit an opportunity of declaring the infinite grace and complete priesthood of Jesus Christ."

—Rev. C. H. Stackpole, of Melrose, has been making a trip South, visiting Rev. S. K. Arbuthnot, of Clarksburg, W. Va., an old friend at Boston Theological School. While there he consented to deliver an address at the convention of the Buckhannon District Epworth League, and found in the district president, Rev. F. S. Townsend, another old comrade, this time of Wesleyan University days. Mr. Stackpole's address was on "The Meaning of Life," and was received with enthusiasm by the "Mountain State" Leaguers, who greatly enjoyed the visit of the Boston delegate.

—Rev. R. S. Rust, D. D., of Cincinnati, was cordially welcomed to this office last week. He is in New England for his annual summer visit, and will be the guest of Col. and Mrs. Luther Caldwell at their residence, Caldwell Crescent, Lynn. Dr. Rust belongs to the heroic history of American Methodism and has had a long and conspicuous history, taking prominent part in those events which have permanent place in the life of the denomination. It is inspiring to hear him tell of the eventful chapters of his life. He is a New Englander by birth, traditions, and spirit. He was born in Ipswich, Sept. 12, 1815, the house still standing, and in it the first Methodist camp-meeting was held. An orphan boy, without means, but with large ambitions, he earned money enough with his own hands in this city, to take him to Phillips Academy to prepare for college. While a student there George Thomp-

son came to Andover and made an address on abolition. As the result of his visit ninety students formed themselves into an abolition society. The faculty would not permit them to hold their meetings in the school buildings, but commanded them to dissolve the society. This the students refused to do, and ninety withdrew from the school. This incident illustrates the lifelong spirit and purpose of Dr. Rust. We are gratified to report that he is in comfortable health. He is always assured of a warm welcome to New England.

— Dr. M. C. Harris, superintendent of our Japanese Mission on the Pacific coast, has returned from a two-months' sojourn abroad.

— A memorial service for the late Bishop William Taylor, founder of American Methodism in Calcutta, was held in the Dharamtala Street Methodist Episcopal Church recently.

— A telegram to the New York *Tribune* from Upland, Ind., July 25, states: "Rev. T. C. Reed, president of Taylor University, died today. He was born in Steuben County, N. Y., in 1846."

— Bishops Joyce and Walden will attend the Educational and Christian convention of the young Negro people, to be held at Atlanta, Aug. 6 to 11. This promises to be a notable meeting and to be largely attended.

— Prof. I. Garland Penn, assistant secretary of the Epworth League, was elected, at the session of the International Sunday-school Convention in Denver, Col., a member of the executive committee to represent the colored people of the United States.

— Chaplain D. H. Tribou returned to Boston last week and assumed his duties on the "Wabash" in the Charlestown Navy Yard. So natural does it seem to see him about that it is difficult to realize that he has been absent for more than a year.

— Mr. George L. Reed, son of Dr. George Edward Reed, president of Dickinson College, won first place in the inter-class oratorical contest. He will represent Dickinson College at the intercollegiate oratorical contest to be held at Mount Gretna, Pa., during the summer.

— Rev. George C. Hewes, Rev. J. W. Robinson, and Rev. S. S. Dease, M. D., all of India, have been granted furloughs for 1903 by the Board of Managers of the Missionary Society. Mr. Robinson and Mr. Hewes have not been in the United States for eleven years, while within the last twenty-two years Dr. Dease has spent only six months in this country.

— Notice was received by Rev. Dr. T. Corwin Watkins, on Friday last, of the death of his sister, Mrs. Lida Topping, widow of the late Col. Hibbert Topping, of Fairfield, Ill. He left immediately to attend the funeral. His engagements for July 27 were canceled. Rev. C. W. Blackett, of Lynn, will take his service at Claremont, N. H., Aug. 3. Dr. Watkins expects to fill all others according to schedule.

— Rev. Harvey H. Paine, of Laurel St. Church, Worcester, writes: "It was my good fortune to hear the lectures at the Harvard Summer School of Theology, and among the best were the lectures of our own Prof. G. A. Coe, of Northwestern University. The Professor announced his subject as 'Studies in the Psychology of Religion.' The lecturer captivated his hearers from the beginning by his courtesy and by his evident serious purpose. The lectures were characterized by careful treatment, by clear, incisive thought and expression, and by finished phrases. He has a message to declare, which is that the soul is made to receive religious truth. And truth is to be

presented in accordance with the laws of the soul."

— Rev. Dr. and Mrs. Clarence Miller, of Rupert, Vt., called at this office on Monday, on their way to Kennebunkport, Me., where they are to visit their son, George W. Miller, M. D.

— Dr. Borden P. Bowne is in attendance upon the Bible School at Grove City, Pa., held under the auspices of the Presbyterian denomination, delivering a series of lectures for the sixth year on Philosophy.

— We learn, incidentally, as we go to press of the sudden death of Rev. E. R. Perkins, of Greenland, N. H. He died instantly on Saturday afternoon. Going to a neighbor's by invitation to pick some string-beans, he crawled under a wire fence, and as he undertook to straighten up, fell back dead. He had not been well since Conference. His wife has been quite ill for several weeks.

— Bishop Moore, in company with his daughter, and Revs. H. G. Appenzeller and W. C. Swearer, while on their way to Seoul to dedicate a church, June 1, were brutally assaulted by a number of Japanese coolies who were building a railroad. All the party suffered. It was evident that the Bishop was the chief point of attack. One Japanese gave Mr. Swearer a heavy blow on the back between the shoulders with a large piece of wood. The Bishop received a blow on the head, but, having a large pith hat on, no serious harm was done. Mr. Swearer, however, received a gash in the forehead which is serious, and the marks of which he will probably bear the rest of his life. Mr. Appenzeller was slightly wounded. The Bishop and his party finally escaped from the furious Japanese, and when they reached a river near by their wounds were bathed and bandaged. They then made their way to Seoul, and their wounds were dressed in the Woman's Hospital of our church by Dr. Avison and Dr. Esther Kim Pak.

BRIEFLETS

It is just as much a Christian duty to use advantages fully and rightly as it is to be grateful for them.

For the benefit of our readers at large, lay as well as clerical, we transfer to this issue from the July number of the *Contemporary Review* of London, an unusually able, frank, and comprehensive critique of Hastings' Bible Dictionary — the latest, and in many respects now the best, of Bible Dictionaries.

Sheriff Pearson, of Portland, is dangerously ill at Poland Springs. Because of this fact, we read with unusual gratification the following strong commendation of his work as sheriff, spoken by Rev. Luther Freeman, of Portland, in his pulpit on Sunday, and reported in the *Boston Herald*. Mr. Freeman stated that when he came to Portland, four years ago, the streets were lined with saloons and bar-rooms that were run as openly as in Boston and New York. Neither the mayor nor the sheriff, both of whom had sworn to enforce the laws, were making any attempt to suppress the liquor traffic. But now there is not an open bar-room or saloon in the city; the rum traffic has been driven into dark and disreputable corners, and rum-sellers are men of no standing in the community. "All this," he said, "was brought about because we elected for sheriff a plain, honest man who has tried to do his duty and has not been dominated by any political party." The audience heartily applauded this utterance.

August is the regular vacation month for ministers, and we rejoice that such an arrangement has become so general. Richly do they deserve it, and we hope that they will fill up the month, every day of it, with refreshment and upbuilding. But why, in some communities, should the vacation of the public school-teacher and the preacher be regarded so differently? While teachers have three months' vacation, which no one, to be sure, begrudges them, many feel that the minister has no need of rest and recuperation — indeed, no right to it. But, as a rule, the teacher's duties are not so exacting, nerve-wearing and exhausting as those of the minister. There should be a radical revolution of feeling towards the clergy in this whole matter of vacation.

No one has ever sought bread of the Bible and received a stone.

False doctrine is bad, but not so bad as a false teacher. The vital harm comes from personality, running persistently in wrong channels of example.

We observe that the volume of sermons entitled, "Apostolic Optimism," by Rev. J. H. Jowett, the successor of Dr. Dale of Birmingham, England, editorially commended at some length by us when first published in this country by A. C. Armstrong & Son, New York, is passing through several successive editions. The Christian public is receiving these sermons with unusual favor.

Here is one of Rev. J. H. Jowett's finest passages in his noteworthy sermon on "He shall Not Cry." Jowett says: "There shall be nothing 'loud' about the Master; nothing glaring, nothing over-emphasized, nothing over-done. There shall be nothing of the screech, smiting the senses with startling impact; nothing of the loud shock, nothing sensational. What an absence of power! What restraint! How sensational He might have been! And yet so full was He of sweet restraint that the people seem to have been more surprised with His graciousness than with His power." Thus does this preacher magnify the commonly overlooked phases in the life of Jesus, phases of His life, too, which need to be studied and imitated by those who assume to be His special representatives and exemplars.

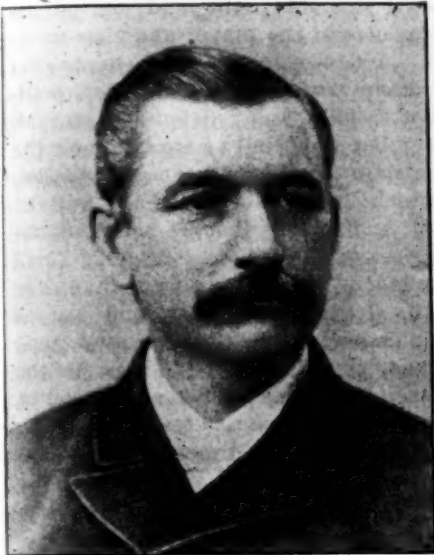
A cablegram from the Wesleyan Conference, in session at Manchester, Eng., bearing date of July 24, announces the important fact "that \$5,205,000 had been promised for the fund of \$5,000,000 which British Wesleyan Methodists started to collect three years ago as a Twentieth Century thank-offering for educational, religious and philanthropic purposes;" and on the same date the following cablegram from London was received: "Robert William Perks, M. P., treasurer of the Methodist Million Guinea Fund, announces that the Methodists have secured the Royal Aquarium Theatre property, facing Westminster Abbey, on which they will build a great hall, which is to be called the Central Headquarters of Universal Methodism. The price paid was \$1,650,000. The ground is two and a half acres in extent." These old-world Methodists have not only planned but have accomplished great things, quite putting American Methodists to shame on the basis of membership and comparative wealth.

Every sin-exiled soul makes its own wilderness. Sin is a perpetual desolation and loneliness. But whenever the wanderer

kneels down and calls upon God, his desert instantly blossoms into a garden.

Death of Rev. S. L. Baldwin, D. D.

SECRETARY BALDWIN, of the Mission Rooms of the Methodist Episcopal Church, died at the home of his son, Stephen C. Baldwin, in Brooklyn, July 28, of typhoid fever. This announcement will carry a deep sense of personal bereavement to a great multitude, both in this country and in China. Dr. Baldwin had a genius for friendship, and his friends, who were legion, not only admired and loved him, but felt that they sustained an unusually close and trusted relation to him. The qualities which attracted people to him were his unquestioned goodness, sincerity and realness. There was in him a principle of righteousness



THE LATE DR. S. L. BALDWIN

that never faltered. We have known him for twenty-five years, as minister, missionary, recording secretary, friend. We have seen him under great strain and pressure such as comes to men holding certain positions of eminence in the church, but nothing ever came to him that shook in the slightest degree his high sense of obligation to God, to the church, and to men. Dr. Baldwin above all else was a true man, one of the truest we have ever been privileged to know. That is the crown that his friends in the United States and China will tenderly and tearfully lay on his bier. His work in China was epochal and fundamental, and its permanent value cannot be estimated. How he loved China and the Chinese, and how valiantly he plead for that people! He was a great missionary speaker. His genuine and consuming love for missions kept his intellect on fire. Some of the most satisfactory missionary addresses—those which made deepest and most lasting impressions—were heard from his lips. It is doubtful if any one man in our church has done so much with voice and pen to help on the great cause of missions. As recording secretary he seemed omniscient and omnipresent; he knew everything and just where the desired information could be obtained. He had a very prominent part in the organization of and preparation for the Ecumenical Missionary Conference held in New York in 1900, and since that gathering was held he has published a volume entitled, "Foreign Missions of the Protestant Churches."

We regret that the announcement of his death comes to hand as we are putting the paper to press, so that we cannot do his memory fitting justice in this issue. The church at large has met with an irreparable loss in his departure.

Stephen Livingstone Baldwin was born in Somerville, N. J., Jan. 11, 1835. He joined the Somerville Reformed Church in June, 1847, and the Methodist Episcopal Church, Newark, N. J., in April, 1855. He entered the ministry as a member of Newark Conference in 1858. With his wife, who was Miss Nellie M. Gorman, he sailed for China, Oct. 4, 1858, arriving at Foochow, March 19, 1859. Mrs. Baldwin died at sea, March 16, 1861. Dr. Baldwin married Esther E. Jerman, April 15, 1862. He remained in China until 1870. During a furlough at home in 1871 he was pastor of the Methodist Episcopal Church at Bloomfield, N. J. In 1872 he returned to China for another period of service at Foochow, making a trip to the United States in 1880 as a delegate to the General Conference from the Foochow Conference. For four years while in China he was superintendent of the Foochow Mission, and for several years he edited the *Chinese Recorder*. He assisted in translating the Scriptures, the Discipline of the Methodist Episcopal Church, etc., into the Fukien colloquial dialect. For health reasons he returned to the United States with his family in 1882. For a year he was pastor of St. Paul's Church, Newark, and for two years following he was pastor at Nyack. From 1885 to 1888 he was pastor of Saratoga St. Church, East Boston, and was a member of the New England Conference. In June, 1889, while pastor of St. John's Church, South Boston, he was elected recording secretary of the Missionary Society, which position he has since filled, making his home in Brooklyn.

In July, 1897, with Mrs. Baldwin, he made a trip to Japan, China and Korea to visit the missions of our denomination, and while there he took part in the services at Foochow commemorating the semi-centennial of the founding of that mission. Besides the wife and son mentioned, four daughters and another son survive.

A Higher Journalism

IN contrast with the supposed supremacy and permanency of meretricious and sensational newspapers, it is very gratifying to note that there is a decided movement among publishers in the direction of a higher and more influential type of daily journalism. It has been demonstrated in a number of conspicuous instances that might be named that a clean, high-toned paper can be made to pay. This fact has been thrust before the public very forcibly by the recent sale of the *Public Ledger* of Philadelphia to Mr. Adolph S. Ochs. The consideration named is \$2,225,000. The *Ledger* was established in 1836. From 1864 to 1894 it was conducted by George W. Childs, who was noted for his philanthropies. At his death it passed to the ownership of the A. J. Drexel estate, and up to the date of the sale was conducted by George W. Childs Drexel, one of the trustees. For many years the paper has been very profitable. It was not for sale, but the trustees were eventually persuaded to accept the offer of Mr. Ochs. Special significance is attached to the statement by Mr. Drexel concerning the sale and touching Mr. Ochs personally: "The trustees were impressed with the fact that the dignity and success with which Mr. Ochs had conducted his other newspaper enterprises gave an assurance that the property would be safe in his keeping, and in no way lose its character and prestige as one of the established institutions of Philadelphia."

Mr. Ochs, who has so favorably impressed the careful and conservative trustees of the Drexel estate, is described by the *Chicago Record-Herald* as "one of the most remarkable newspaper publishers in America." He is now the owner of four great newspa-

per properties—the *Philadelphia Ledger*, the *Philadelphia Times*, the *New York Times* (which he purchased in 1896), and the *Chattanooga Times*, which he acquired in 1878. Mr. Ochs started life as a newsboy at Knoxville, Tenn., in 1860. Then he became a clerk in a grocery store, later a drug clerk, then a printer, reporter and publisher. He is regarded as a veritable genius of shrewdness in the publishing line, and is always proud of the fact that every penny he has earned by hard work and abso-



ADOLPH S. OCHS

lute devotion to the principles of business he formed when a lad in Tennessee.

In a sane and optimistic article on "The Outlook in Journalism," the *World's Work* declares: "Journalism now offers by far better opportunities for men of good equipment and public spirit than it ever before offered." Referring to the *New York Times*, one of the properties developed by Mr. Ochs, this publication says further: "The present prosperity of the *New York Times* as a one-cent newspaper whose columns are clean and reflect the cheerful spirit of contemporaneous activity, is one among many demonstrations that honorable and high-minded daily journalism is appreciated by the public. Similar evidence was given by the recent sale at auction of the *Philadelphia Record*, another clean one-cent newspaper, for about \$3,000,000—a fair valuation. In almost every city in the land there is one such newspaper, if not more than one."

Yellow journalism owes its origin to the unscrupulous greed of one or two publishers with large resources who entered the field in New York a few years ago and began serving the public with carrion. They soon built up enormous circulations, and threatened to crush the more staid and respectable papers. Imitators sprang into existence in all the larger cities, and have become such a pestilence that many good people now think of all papers and editors as "yellow." But this is unjust. There is a host of honest, self-respecting men and women in the newspaper business who deplore the "yellow journal." They are entitled to recognition and commendation for their desire and efforts to place the business on a higher moral plane. Mr. Ochs may be the "Moses" who will lead timid and recreant publishers to pursue a better course. He has shown that decency in the matter of publishing news does not necessarily interfere with the counting-room; and when that fact eventually penetrates the brains of other managers, as it will surely do, the days of "yellow" journalism will be numbered.

ASPIRATION AND ATTAINMENT

REV. BENJAMIN COPELAND.

Two natures ours; two lives
 Attest our heavenly birth;
 In "the third heaven," one,
 The other, on the earth.

One soars to realms above
 Where saints and angels dwell;
 The other strives alone
 Against the powers of hell.

The one is triumph, rest;
 The other, struggle, pain;
 A fearful fight, wherein
 Both prayers and tears seem vain.

The soul's clear vision, one,
 And ecstasy untold;
 The other, darkness, doubt,
 And sorrow manifold.

And yet they are but one,
 Though worlds between them roll;
 One, also, their reward
 In God, their glorious goal.

For duty, in the dust,
 Is equally divine
 With victor wreath and crown
 Which in His presence shine.

Oakfield, N. Y.

THE THREE BLACK CROWS

BISHOP J. W. HAMILTON.

THERE was something happened once
 In Chicago. It looked as if there
 was something about it that was black.
 Somebody "crowed." Then there were
 three black crows.

There are many daily newspapers in the country which are in the hands of mischievous boys; some which are in the hands of yellow-lettered managers who either print to the busybodies or gossip-mongers, as top-tipped actors play to the galleries, or who centre their business in sensation, not because they seriously plot for the sense, but for the dollars they get for what they do; and some — with shame it must be conceded, in spite of all law to the contrary — whose editors and managers print to the ill-famed streets with their obscene crowd, which prefers what is wrong to what is right. All these mal-influential prints, like a one-time paper printed in Charlestown, bid for space-writers who sell their productions cheap, and all day and night long hang round the doors and windows of the editor's office, which is become the veritable paradise of such scribbling tramps who always have something to sell.

Sensitive people are made the victims of all these kinds of papers, because there is "fun" in seeing them squirm, and fun always pays. Long ago I learned to make easy separation of "the sensitive and the intelligent principle," and never to squirm under the unintelligible poke of some merely poking profession. And I cannot be induced "to rise to explain" except when some poker in poking me has succeeded in poking some sensitive people all over the country who have never even schooled themselves to conceal their annoyance. This would seem to be an instance.

I crossed the continent a few weeks ago to Chicago, the home — if home he has — of the bolsterous space-writer. I was going somewhere else, but stopped in the city over night. Seen on the street, I was invited to a conference of Methodist lay-

men who broke bread at the Union League Club rooms in the early evening. The meeting, though a private one, because of the men who were there — the president of the meeting a few days before drew his check for eight millions of dollars — was of sufficient importance to bring the omnivorous reporter (who, of course, was a boy) to "get hold of what was going on." The meeting was one of serious purpose, involving great educational and missionary enterprises in that wonderful world city. Many earnest addresses were made looking only to great aggressive movements. In one of the pauses of the main purpose of the meeting a brother, who was introduced as the candidate for some political office, managed to bring in diversions. The reporter pricked up his ears, and, no matter what the man said, the papers the next morning printed from sea to sea that a great meeting of Methodists was held to say that if the church did not authorize its members to play cards and go to the dance, the young people were all going to leave the church, or, if not members, refuse to join. To give piquancy to the story, my name was coupled with that of a Mr. Quayle, an estimable layman who was present, in the endorsement of the unlicensed bid for the game-loving and frivolous to "join the church." As there is an eloquent and worthy Methodist preacher bearing the name of Quayle — but who was at home that night in a city many hundreds of miles away — he was made to share with "the Bishop" in the notoriety of exploiting worldliness under the guise of the General Rules of the Methodist Episcopal Church. Forthwith a "prominent pastor," whose name was given, was made to rush into the preachers' meeting of another great city to say he "sympathized with the Bishop and Dr. Quayle in demanding license for the Methodists to play cards and dance." Then came the featherweights and heavyweights in the editorials of both the secular and religious papers to wrestle with the expressed determination of the church to repeal all legislation concerning worldly diversions; and I have been overwhelmed with letters from all over the church calling me to account. Even the Methodist Episcopal Church, South, is represented in friendly appeals to me not to harm the young people down there.

The Chicago incident is not of the slightest moment, for "the black crows" will fly away as readily as they came to "dance our heyday guise." But the bewilderment of the controversy over the restrictions of ¶ 248 in the Discipline of the Methodist Episcopal Church is amazing. It is not surprising that "the boys on the papers" and space-writers, who rush in where "angels fear to tread" imagine that the only argument for repeal of the paragraph is to give Methodist people license to do all that it now forbids; but that Methodist preachers or even Methodist young people would urge that claim is impossible. I cannot believe that Methodist young people have no serious purpose. When the question was up in the New England Conference and letters were written to the possible delegates to the General Conference to get their opinions of the paragraph, I frankly stated that I was opposed to such legislation, but

never for a moment imagined that intelligent Christian people would suppose that I was therefore in favor of "such amusements as are obviously of misleading or questionable moral tendency." I was opposed to such legislation because it was an attempt to specify everything one should not do, and thus imply that license was given to what was not specified, and that it left nothing for "the inner light" to do — "God has His dwelling in every good man;" it was legislation to force the conscience back from the Christian to the Mosaic dispensation. "Practice must settle the habit of doing without reflecting on the rule."

This daily-newspaper argument for repeal brings to mind a colored brother who was a member of the People's Church when I was the pastor, and one of his testimonies in the prayer and class-meetings. He was accustomed to begin: "Brothers and sisters, morally, politically, socially and religiously, I am all right; but financially I am in much the same state that I was." On the occasion to which I refer, he was in an exultant mood, and told us that he had had the best week of all his life: "Monday I had more money for my day's work than ever before. Tuesday less work and just as much money. Wednesday was a good average, and Thursday I went to the circus." Some one smiled, and instantly he broke off, saying: "I see you laugh at my Christian testimony, but I has opinions of my own — *I believe a Christian man can go anywhere and do anything.*"

Bunglesome as the paragraph is, the evident intention of the framer was to legislate against such things as were "obviously of misleading or questionable moral tendency;" if not, he was not to be taken seriously; but the legislation is to be taken *only* seriously. It was because a delegate to the General Conference at Chicago sought to show the language of the paragraph was trifling, that he occasioned such a tumult; the Conference would brook no such interpretation. No matter what the language is, the legislation contemplated only "matters obviously of misleading or questionable moral tendency." If matters grouped in the paragraph can be shown to be free from such imputation, then obviously the General Conference did not intend to include them.

In this day of intelligent integrity, it is not worthy of the Christian man or woman to "split hairs" on matters of "questionable moral tendency." "Divine indifference and brutish indifference are too often confounded." The acute moral sense supported firmly with positive moral purpose finds no "splitting of hairs" possible — matters of "questionable moral tendency" are not sectile. "We are irresolute so long as the strength of competing desires is evenly matched." Indecision denotes lack of intellectual conviction; irresolution denotes defect of volition, weakness of will. Indecision commonly denotes a temporary state or condition; irresolution a state of character. There doubtless are those in the church who like to make their pleasures conform as nearly as possible to the pleasures of the world, and for worldly reasons. It is this disposition which led Spurgeon

to say: "Nowadays compromise and indifference rule supreme, and instead of solid grit, we have putty and wax." But if the owner of carriages and horses selected from all the applicants for coachman only the man who would drive "on the other side of the road" from the brink of the precipice, and not the man who could drive within a half inch of it and feel safe, there must be no question in dealing with the salvation of the soul. The church is not safe in the hands, much less the prayers, of persons who make friendship with worldliness the condition of their coming into the church. "God help the sheep when the wolf is judge."

Liberal and tolerant as I have always tried to be, and willing always to play when playing was needed and fitting, I have never left any question concerning my opinion of, or dealing with, persons who violate their vows, with no care for their religious influence. And I have never found it necessary to go beyond the courtesy of Christian politeness in my appeal even to the lovers of pleasure more than the lovers of God to secure consistent conduct. No sensible person confuses himself with what is innocently playful and what is "obviously of misleading or questionable moral tendency." If I come home after six months' absence from my family, and my little girl takes me trippingly across the floor for very joy that cannot be still, either to the measure of her emotions or the music of the piano which her mother plays with sympathy, and my neighbors cannot distinguish the difference between the habits of my home and the dance as an institution with its immemorial associations of "questionable moral tendency," whether in the hall of the uncanny and lowly or in the fashionable assembly of the Four Hundred, where a little time ago in the great metropolis the young men broke champagne bottles over the shoulders and evening dresses of the young women, and all went home from the heated parlors and passions of the night through the cold and worse conditions of the early morning, I can sharpen their wits by sending them away from their homes for six months. Persons who cannot distinguish the difference between the upas and the holly, the pleasure of sin and the innocent joy of loving, happy hearts, need a school-house or an asylum.

And as for cards, my experience with a young man in East Boston, whose family went hungry while he gambled his day's wages in the late hours of the night, does not lead me to think favorably of persons who passionately frequent games of chance. It is childish retreat to run under cover for defence by comparing and attacking the children's game of "authors," students' game of chess, or possibly the parlor ping-pong. Persons who choose games of "questionable moral tendency" will certainly not wish to invest themselves with the sacraments and other cloaks of hypocrisy. If they may, the church can only fend itself; otherwise the danger is imminent everywhere. Think you there is no danger? I waited eighteen hours once for a train, to learn later that the engineer, instead of taking his needed sleep and rest, had gone to the town tavern and played cards until three

o'clock in the morning, when he mounted his engine to plunge the whole train over his head before daylight, because he was running indifferently and too rapidly around the curve. He killed himself and fireman, mangled most of the employees, and burned every car, with thirty or forty of the passengers. If there may be "Christian people" who can drive within a few feelings of this passion for gambling, but in home-parties instead of "the public house," at games of "progressive euchre" for stakes politely called "prizes," we do not need their "religious influence" in the Methodist Episcopal Church. Good and intelligent people will courteously respond to the slightest intimation of the pastor. "If we give occasion for the least harm to the church, we will give no more occasion while the world stands." If the statutes of Massachusetts for 1883 and 1885 were enforced fairly and justly on all citizens alike, the "religious influence" of such refinements in gambling would not harm any of the churches long.

Shasta Retreat, California.

BEING A "WEE FELLOW" AGAIN, IN IRELAND

REV. WILLIAM LOVE, D. D.

SINCE coming here to stop a week or two with my mother, the old familiar sights have been before my eyes constantly. Up there six miles away, beyond Magherafelt towards the city of Londonderry, lie the blue, semi-circular Gallon Mountains. And when I was a "wee fellow" looking at them from here, and saw the clouds and the mountains meet, I supposed there was the end of the world. All about me there was a rim like a great wash-bowl, and the sunlit sky rested on this rim like a big cover for a dish, and I, and cows, and horses, and trees, and birds, and everything, were in this earth wash-bowl with the sky for a cover. But now when I look at these mountains I know there are other mountains behind them — I have been over them on my wheel — the Derry Mountains; and behind these Lough Foyle, and back of Lough Foyle the sea, and beyond the sea America, with its mountains and boys and girls with wonder in their eyes and longing in their hearts to see what lies beyond the hills and mountains.

When I used to want anything my mother thought I could not get she did not tell me I was chasing a will-o'-the-wisp, or crying for the rainbow or the moon, but would look at me and say: "Oh, well, wee fellow, when the sky falls we will all catch larks." So many a day I waited for the sky to sink down until the top of it would be so low the larks could not get away from me.

I have wandered about the river — Moyola — through the meadows, startling the ousel or "water-hen," and the "corn-crake" or land-rall, and the otter, and hare, and muskrat just as I used to do when I was a wee fellow. Likewise have I fished with a rod and flies for trout, and lain in the heather and watched the moss-lark (that is a skylark that builds its nest in the heather instead of the grass) feeding her young — in short, done everything just as I used to do when I was a "wee fellow." I am here for a rest, and it is

restful to me to be alone away out in the country seeing wild animals and birds, smelling the sweet odors of many kinds of flowers, and watching the fish flash over the sandy or gravelly shallow-places, making the water fly up in mist as they pass until a rainbow appears in it, and listening to the titmouse, a little gray bird with a weak, mournful voice, to the skylark with its strong glad song, and to the corn-crake's melodious "quack, quack," like the voice of a hen trying to imitate the quack of a duck as it wanders among the reeds and rushes. Oh, but I would like to have some boys, no "wee fellows," that I know, with me here!

There was just one thing which I used to do that I had not done until this afternoon. Some days ago I got an old spade and an old tin wash-basin and went forth to do it. But after having crossed one field the sense of the ludicrousness of the thing got the better of me, and I came back. That sense of the ludicrous stayed with me like a fly in the ointment of my enjoyment. When I went to bed I dreamed about this thing. Well, the old impulse to be a "wee fellow" again in this remaining enjoyment came upon me and conquered. This afternoon I got the old spade and the old tin wash-basin and went forth a wee fellow once more. Down a grass field, into a little meadow, past a spring-well with an old hawthorn tree beside it all overgrown with ivy, which tree is believed by the people to be a "wee folk" or fairy-tree; then along a hedge of white-thorn and black-thorn and holly-bushes, all wicked pricklers of the wee fellow who tries to go through.

Now, then, when I was a "wee fellow," thirty years ago, I used to dig sods and dam the narrowest place of this wee river, some places not more than three feet wide, and when the water was stopped take my old tin pail or pan and bale the water out of this pool and then there would be a lively time. The eels and trout would be wriggling and leaping about my bare feet while I would be grabbing them and throwing them out. I tell you it was fun. Then when the pool was fished out, I would go down along the bed of the brook and the trout would be sprawling and jumping while I was throwing them out on the grass. I always got plenty of trout when I dammed this "wee river."

Well, this afternoon the fever came upon me to dam the "wee river." So I went. I dammed it, and went to work to throw the water out of the pool. Never before did I see so clearly the advantages a "wee fellow" has over a man. First, my back was longer, and it was a long way to stoop; then I was stiffer than I used to be; but I kept throwing the water out of the pool down the brook in front of me whence it ran on; I had to hurry, too, because if the water ran over my dam before I got the pool dry, all my labor would be lost. I can tell you it is warm when one is working hard where there is no breeze on the 11th of July. The sweat was pouring off me. But, worse, I had a note-book, and a pair of glasses, and maybe half a dozen letters, and a fountain pen in my vest and inside coat pockets. Splash! All had dropped into the water and mud! Then I remembered a "wee fellow" at this job threw

off his coat. I threw off mine, and went again to work. When the water got low I had to stand on stones that had been under the water. Now these stones are slippery, and, swish! my shoes slipped off them and I was in the pool "boots and all!" Then it occurred to me that a "wee fellow" took off his shoes. But what use to take mine off now? My feet were wet and time was precious, for the water was filling up behind my dam.

Well, the pool is nearly dry, and, sure enough, the eels wriggle and squirm and the trout jump just as they used to do. When the pool was fished, I went down along the edge of the brook on my knees, pulling the long grass back with one hand and grabbing the trout with the other. I have hunted jack-rabbits and foxes, shot ducks and prairie chickens, and trolled for pickerel, catching two six-pounders one afternoon, but I never at any sport was as excited as this afternoon. I saw the trout and heard the *swirr* they made as they got into shallow places, and knew my dam must soon break and let the water over; and so I went along grabbing the trout. I had no time to fool with the eels, and when I came to a pool with the briars and grass tangled over it, and the trout flipping in it, I got so excited I lost my balance and went in on my head as I made a lurch for another big trout. When the water coming down waked me up—for my dam had broken—there I was like a crazy fellow, without coat, cuffs, or hat, all covered with mud and wet from head to heels. But I had been genuinely a "wee fellow" again for half an hour, and I had my dish of trout, too. Now I am sitting at the fire drying my feet and telling you of it while my mother is dressing some nice mountain brook trout for supper.

Castle-Dawson, July 11.

DECISION DAY

THIS expressive name has been given to a day recently introduced into church calendars. On this day it is the custom of an increasing number of churches to bring their Sunday-school teaching to its normal issue in the self-committal to Christian discipleship of such pupils as are of suitable age and understanding. This is so logical and natural a thing to do that it has met with much favor and a widening adoption. It is, however, a wide departure from the long-continued method of the churches which are adopting it, and a close approximation to the method which they have severely criticised in other churches.

Two methods of recruiting the church from the children of the church have long been distinctive of the two main groups into which churches are divided by their different emphasis on the Sacraments and the Word. In the Roman and the Greek Churches, and in a minor and varying degree in the Anglican, it is the Sacraments that are emphasized. In the rest, including the Protestant churches generally, it is the Word, the sermon. The first group, together with the Lutheran (whose idea of the Eucharist resembles the Roman more than the Protestant conception), emphasizes *nurture* as the natural means of increase. Christian teaching is expected to prepare the children for confirmation and full communion at an early age. In the second group, for at least a hundred and fifty years since modern revivalism began in the eighteenth century, reliance has been placed on *rupture*, though quite inconsistently

with their general and traditional practice of infant baptism. Baptized or unbaptized, with or without Christian teaching in the home or the church, the individual was expected to be brought to Christian discipleship and into full communion through an abrupt experience of a more or less convulsive break from the non-religious to the religious life. This, moreover, might be at any time, or never, as it might please the sovereign Spirit in His mysterious working out of the electing decree.

The present writer has read a letter written nearly a century since by a girl in her teens at boarding-school. A Presbyterian clergyman's daughter, theologically instructed, imbued with the belief that only a convulsive experience which she had not passed through could translate her from the condition of a child of wrath to that of a child of grace, her letter was blotted with tears, as she besought her parents to pray for her that in the revival then shaking the school she might not be passed over by the regenerating Spirit. Such was the ultra-Paulinism to which Protestantism had rebounded in its zeal for the Pauline ideal of the church as composed wholly of the regenerate—insisting, in its revolt from a theory of regeneration through nurture which had faded till little was left of it but infant baptism, that regeneration must be in rupture like the experience of Saul of Tarsus.

The corrective to this sad aberration was first brought by Dr. Bushnell's epoch-marking book on "Christian Nurture" nearly sixty years since. His conception of the Divine Spirit as exercising a regenerative influence through the channels of nature and nurture was deemed so heretical by the ultra-Paulinists of that time that the Massachusetts Sabbath-school Society canceled an arrangement for its publication. But it did its work. A slow and gradual return set in from the ultra-Pauline theory of rupture to the Pauline and catholic theory of nurture, as the normal way of bringing the children of the church into conscious discipleship and full communion. Of late this return has become more conspicuous. The primitive catechumenate has been revived in many churches under the name of the pastor's class. The psychological investigations of such men as President Stanley Hall and Professor Starbuck have quickened it by showing that the physiological change taking place in the period of adolescence is accompanied with a psychical budding of larger and more religious thoughts of life, which marks a peculiarly auspicious time for the wise direction that promotes the religious choice and secures the Christian self-committal.

One further step only was needed to complete this return to true Paulinism. It has been taken by the churches that have instituted their "Decision Day." Without such a day or season, any theory of nurture would be incomplete. Without it the issue of nurture is left to more or less happy chance. With it the issue is brought under definite prevision and judicious adaptation of means to the end in view. Such a day the churches that never abandoned the theory of nurture for that of rupture have always recognized—their annual time of coming forward as candidates for confirmation. The seemingly new institution of Decision Day simply marks the complete return of the churches adopting it from a comparatively recent aberration to the immemorial catholic and Biblical way.

This return has enlisted strong advocacy, and exhibits increasing strength and volume, though hardly yet ready for statistical exhibition. Among Presbyterians the New York State Sunday-school Association recommends it, and reports that it has doubled the number received from the Sunday-school into the church during the

year. Some strong Methodist churches are reported to have adopted it. The influence of the Christian Endeavor and similar societies of young people may be reckoned as strongly favorable to its spread. The historical, logical, and practical grounds for it are strong enough to warrant the expectation that in no long time it will be recognized in every growing church.

As the alternative to nurture, rupture remains for reliance only where nurture has been lacking or unsuccessful. When nature's time for the unfolding of religious consciousness at the opening of childhood into adolescence has gone by without timely determination to the religious life, and the ice of indifference has begun to form and thicken, there may still be hope, and must be effort, to induce the experience that only can break it up. But this last resort has been long and sadly mistaken for the first resort, and only by discouraging results has the mistake been discovered. The discovery helps to explain the decline of infant baptism that for some years has been deplored. This rite, both presupposing and pledging Christian nurture, could hardly be expected to escape decline in churches that failed to supply its sequel in a nurture leading up to a normal issue in some sort of a decision day. — *The Outlook*.

WHY THE BABY WAS NAMED BELL

REV. GEORGE C. WILDING, D. D.

WHAT is more interesting than to study the names of people? In Bible days what remarkable significance shined out of a name! In those days a name was not hitched on to a helpless baby for some poetical or fanciful reason or to honor some rude old ancestor; but the name told a story in itself. It grew out of some timely event associated with the child, or it shadowed forth some coming characteristic of the little one, or it prophesied some striking incident yet to come to pass. We see it gleaming forth in such names as these: Jacob, supplanter; Joshua, saviour; Jeremiah, exalted of God; Abraham, father of a multitude; and a host of similar instances could be supplied from the old Book.

But nowadays what is in a name? How little it means, how bare of significance! How greatly embarrassed Martin Luther, John Wesley, or George Washington would be could these worthies but meet on the street some of the characters who bear these great names today! How they would grind their teeth over the modern practice of naming children after great men, and wish they might bring it to a sudden end.

In line with what I have said I want to tell the story of an instance of selecting a name for a baby that is quite a good deal more in harmony with the good old Bible method of naming children than is our absurd and unmeaning method of today.

It came to pass somewhat on this wise: The brave little Methodist Church in the pretty and tasteful suburban village of W— had put forth a heroic and sublime effort that had culminated in the erection of a somewhat neat and attractive house of worship. That portion of the house of God that was designed for actual service—that is, the part that rested upon the ground—was completed some time before that auspicious and wonderful day of dedication.

But the portion of the little temple that was intended to be a trifle ornamental, the part that crept up into the air, was left incomplete, to be finished at some later and more munificent day.

Why is it that this is so often done? Is it that we must have the rooms in which to worship the Creator at once, but we can wait for the beauty till we are better able to pay the bills connected with its creation, a little further along the way? Noting so many Roman Catholic churches and cathedrals with unfinished towers and spires, I once asked an intelligent man who, I felt, would know, why it was so; and his reply was that no house of worship of this faith paid Peter's Pence to the Pope till it was entirely completed. This, he said, was the cause of so many spires that lacked but a trifle of being finished off. They saved the tax to His Holiness. But that cannot be the case with us, for we have no pope.

At any rate the tower of the plain little church in W — remained in that unfinished condition for some considerable time. The energetic and hopeful young pastor, Brother S., lamented this halting state of affairs in his beloved church, but he could not see any immediate method of remedying the annoying defect. He thought long and hard about it, but that incomplete church tower mocked his youthful ambition.

One evening, when things were about at this state, the young pastor took tea with one of the elderly ladies of his congregation who was quite original in her way and who did a good deal of her own thinking between Sundays. During the course of the evening a grandson of the hostess referred slightly and playfully to that blunt tower on the Methodist church. The pastor blushed painfully and apologized lamely for the familiar eyesore, and the matter was dropped for the time.

As the preacher bade this dear old lady good-bye she quietly and modestly invited him to come in some afternoon soon and talk with her about an important matter. Don't blame the poor preacher. Like all faithful pastors his hands were full even to running over. He forgot all about this suggestive invitation as the busy days flew by; and yet he had fully meant to run in soon and talk this matter over with his aged friend and counselor. The difficulty was that there were not days enough in the week.

Meeting him soon afterward, she reproved him gently for his forgetfulness and neglect, and a day was fixed upon for the call and conversation. This time he did not forget the engagement, but kept it. He enjoyed the hour at the pleasant tea-table of his aged friend and parish-loner; and yet he had little idea what was in the air. As the agreeable meal came to a close, however, this devout old lady enlightened her pastor as to the subject of her meditations. With a smile on her aged face she turned toward her youthful spiritual adviser and pleasantly observed: "It would be an excellent idea to complete that awkward and ugly church tower on our pretty little church and hang a bell in it."

Of course the pastor most promptly and heartily agreed with her, but closed his opinion with the suggestion that it would

cost quite a snug sum of money to make the desired and much-needed improvements. She hesitated for a thoughtful minute or two, and then quietly expressed a willingness to give fifty dollars toward the expense if it was undertaken.

This suggestion quickened the circulation and respiration of this immature preacher quite noticeably. A lot of fresh, new ideas danced across the platform of his mind. In fancy he pictured that church spire already climbing high up into the blue atmosphere, and dimly he could catch the faint notes of a far-off church bell. He quickly rounded his excited thoughts into an orderly procession, and, fingering nervously the glass tumbler on the table before him, he modestly inquired of his kind hostess if she would not be willing to donate the needed bell in case he raised the fund to complete the stubby tower and swing it high in air. He flushed and trembled at his own temerity.

To his utter astonishment she promptly replied that she would be pleased to do so. Her answer caught his breath and sent the good red blood rushing to his finger and toe-tips. This was glorious news indeed. How it would thrill the community when it leaked out, as it soon was sure to do!

When they settled down to details, as they very soon did, the preacher found that this dear woman was thoroughly informed along all lines in regard to church bells. She sent her grandson into another room for catalogues of a number of the great bell foundries which she had procured weeks ago, and discussed all the various bells brought under consideration in a most intelligent manner. She questioned her pastor as to the weight of a bell that would be suitable for their church tower, and that callow young minister was surprised to learn that this innocent old lady was fully as well informed along that line as was her college-bred pastor. In a most resolute way she ended the conversation by saying: "At any rate it must be bigger than the Presbyterian bell."

When the preacher marched homeward that evening toward that snug little Methodist parsonage he was possibly the very proudest man in the town of W —. And like the loyal husband that he was, he could not go to sleep till he had told his young wife all about it. What wonderful dreams of tapering church spires and melodious bells hovered about his head as it pressed the pillow that victorious night!

All in good season that official board was called together and the matter of the fine new bell was laid before them in all of its details. Of course everybody had to be heard, as the matter was discussed *pro* and *con*. But at last all of the grumblers and prophets of evil were overcome and the board voted with a hurrah to raise the funds and complete that stub of a tower if their kind old friend would give the bell. Or, in other words, they would grant permission to the preacher to canvass the town and raise the requisite money to complete the tower if it could be done. That is usually the way it is done.

In raising church money that pastor had but two rules that he worked in spirit and to the letter: The first was to

keep good-natured despite all that happened, and the other was never to stop till he got all of the money that the occasion required. On this occasion he worked these two rules of his most faithfully, and of course he won. Such men always win. They don't know when they fail, nor what failure is.

At last the auspicious day arrived when the church tower was completed, and became a thing of symmetry and beauty instead of the stubby hump that had so long tantalized the good people of that fair little town. A great multitude is assembled to witness the hoisting of the handsome new bell donated by this dear old saint. After a good degree of difficulty the bell swings into its place and is ready for its sacred offices. How sweet and pure is that first melodious note! How that vast concourse of people strain ears and eyes to hear and see as the pastor and the donor of the bell hand in hand catch the bell rope, and, with steady movement, the happy bell rings forth eighty-six times—a rich silver peal for every one of the years that this generous-hearted old lady had spent in this beautiful world of ours.

Just as the bell was ringing forth its joyous story a tiny bit of a baby girl came to the parsonage across the lawn. As soon as the good news came to the ears of the people they all, with one accord, insisted that the new baby be named Bell, in honor of the day and the occasion. Of course it was done. Who could resist such an appeal?

Although the baby girl has grown to be a handsome young lady, the good people of W — will always think of her as "Baby Bell." The historic bell rings out its glad invitations to the Lord's house as sweetly as it did a score of years ago, but the loyal-hearted donor of the bell has long since departed to that better country

"Where congregations ne'er break up,
And Sabbaths never end."

Elizabeth, N. J.

The New Journalism

[From the *World's Work*.]

The sensational papers, along with their noisy degradation of the profession into a vulgar commercial trade, taught several useful lessons. They enormously widened the area of newspaper influence. They discovered hitherto forgotten millions of readers. They proved the possibility of profitable one-cent papers. They brought about the organization of profitable advertising. While they were making the inactive moralists mourn, they were teaching men who were willing to profit by their lessons the way to make journalism both more useful and more profitable than it had ever been. They were opening new fields of influence and of income.

Now, as a profession that can do an honorable and important service to society becomes also profitable, it becomes increasingly attractive to strong men. The period of the Great Editor—the man who carried on a party debate every morning and gave his readers a sort of continuous gladiatorial performance—is past. The day of the Sensational Journalist is passing—the man who boasts of his paper's circulation and of his charities—because other sorts of self-conscious millionaires also have risen to play this sorry game, and the newspaper braggart is ceasing to attract attention. Meanwhile the conscientious, well-equipped army of high-minded men who practise the profession is increasing every year.

—Resisting a sin may be hard; but to meet its consequences is going to be a great deal harder. It is an economy in effort to resist temptations. — *Wellspring*.

THE FAMILY

BELLS AT EVENING

FANNY J. CROSBY.

I turned from the crowded city,
And strolled by myself alone,
Languidly musing, and humming a tune
In a dull and drowsy tone,
Till I came to a lovely village
That nestled among the dells;
Then my heart leaped up with a strange,
wild thrill
At the sound of the evening bells —

Now bursting in sudden clangor,
Now melting in softer strains,
Till I felt the power of my soul entranced,
Held fast by unyielding chains;
E'en now I can hear the echo
That floated among the dells;
And I weep as then I wept for joy
At the sound of the evening bells.

Ah me! it is bright as ever,
The close of a halcyon day
That down in the vault of a moldering past
I thought I had laid away;
But the same warm gush of feeling
Again in my bosom swells;
And I wonder if still from the old church
spire
Ring out those evening bells.

I think of that rustic village
Secluded as once it stood,
With its dwellings so unpretending,
That sheltered the pure and good;
And a lone, sweet voice is blending
With the echoes among the dells;
And a form trips by with a fairy tread,
As I list to the evening bells.

I stand where a whitethorn blossoms,
But not by myself alone;
I am looking into a girlish face,
And catching her every tone;
And this is our young love's dawning;
What rapture its memory tells!
And our hearts keep time with the mellow
chime,
The chime of the evening bells.

O throb of a passing moment!
O bliss that will come no more!
We met, and too soon we parted;
The dream of my life is o'er.
The bells of my heart are silent;
She sleeps in that distant clime;
But I sometimes ask if her soul can hear
The bells at the evening time.

The bells of my heart are silent,
The springs of my youth are dry;
And yet in my lonely musings
I long like a bird to fly;
I yearn for one look at the village
That nestles among the dells;
Then to pass away in the gloaming
'Mid the chiming of evening bells.

— From "Bells at Evening and Other Verses."

The Making of Saints

A RECENT magazine article on "A Maker of Saints" tells of the workshops in Paris, and of one large one in particular, where are manufactured the images which are sent far and wide to be set up in churches, shrines, and devout homes. Headless St. Anthonys and armless St. Michaels, with many another of the long calendar, can be found in the ovens, in the modeling room and finishing room. Saints in all stages of completion are scattered everywhere, and the writer speaks of his interest in the place as blended with reverence.

What a pity that the same feeling is not oftener awakened in the world's great work-

shop where the real saints are being made! Scattered everywhere, faulty, imperfect, showing but faint glimpses of what they are to be, we view them not with interest or reverence, but chiefly with impatience because they grow into shape so slowly. The fires of trial are doing their work upon some, the chisels of care and grief are gradually shaping others, and the "finishing room" seems a long way off. But shall we watch them with less of interest and faith than is given to the image saints? Even these last are not made in a day. — *Wellspring.*

Thoughts for the Thoughtful

The fire of heaven is on the dusty ways,
The wayside blossoms open to the blaze,
The whole wood-world is one full peal of praise.

— Tennyson.

I refuse to be disappointed; I will only praise. — *James Hannington.*

Jesus is primarily thinking of individuals. The initial impulse of His word and work is the thought of the preciousness of personality. — *Francis G. Peabody, D. D.*

To every erring child God sends merciful help. In the wilderness the meal is spread, and instead of remonstrance angel hands soothe the weary and despondent prophet. Our fits of depression and apparent desertion as often arise from physical as spiritual causes, and God knows our frame. — *Rev. F. B. Meyer.*

Ecclesiastes calls you the All-powerful; the Maccabees call you the Creator; the Epistle to the Ephesians calls you Liberty; Baruch calls you Immensity; the Psalms call you Wisdom and Truth; John calls you Light; the Book of Kings calls you Lord; Exodus calls you Providence; Leviticus, Sanctity; Esdras, Justice; the creation calls you God; man calls you Father; but Solomon calls you Compassion, and that is the most beautiful of all your names. — *Victor Hugo.*

Why do we let human malignity embitter us? why should ingratitude, jealousy—perfidy even—enrage us? There is no end to recriminations, complaints, or reprisals. The simplest plan is to blot everything out. Anger, rancor, bitterness, trouble the soul. Every man is a dispenser of justice; but there is one wrong that he is not bound to punish—that of which he himself is the victim. Such a wrong is to be healed, not avenged. Fire purifies all. — *Amiel.*

There is one mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a freeman of the whole estate. What Plato has thought he may think; what a saint has felt he may feel; what at any time has befallen any man, he can understand. Who hath access to this universal mind is a party to all that is or can be done, for this is the only and sovereign agent. — *Emerson.*

Each of us is ringed about by two circles, both commonly called "friends." The outer circle is the circle of our Likers, the inner is the circle of our Lovers. . . . The recipe for making Likers calls for no rare material: all I need lies right before me and around me in the opportunities of doing truthful, just, kind things by those I deal with. The recipe calls for no rare element, and the mixing and the making take no

one day in the week. There is baking day, sweeping day, washing day, but no friend-making day. It is Monday's, Tuesday's, Wednesday's work, and lasts through Saturday and Sunday and the twenty-ninth of February. As one does his business he makes his Likers. There is no place nor time nor way of making him save as we go the rounds of common living; for by common deeds of the common life we all test likings. What is more, the recipe never wholly fails. Try it faithfully and it is sure to bring us Likers. It is worth repeating to ourselves and emphasizing — If we really wish to be, we can be "wanted" in the world. — *REV. W. C. GANNETT, in "The Faith that Makes Faithful."*

It was not merely what He said to men about eternal verities that convinced them. It was something in Himself, an atmosphere surrounding Him, and a silent radiance shining from Him, that made it easier for them to believe in their own spiritual nature and in the Divine existence and presence. — *Henry Van Dyke, D. D.*

God ordered that the first great and national altar for His worship in Canaan should be built on Mount Ebal. An altar on Mount Gerizim! — that would not strike us as anything out of the way; it is easy to worship God amid benedictions and pleasing gifts. But an altar on Mount Ebal, the mountain of malediction; worship offered to God as the God of curses; that does strike us odd and does arrest our attention. It, however, is instructive. Ebal has a mission to serve both Godward and manward, and that mission it nobly performs. Ebal is as real as Gerizim. The malediction is abroad in human life just as really as is the benediction. And what is more, God is just as grand and as praiseworthy in issuing the curses as He is in issuing the blessings. God is to be worshiped for everything He does. — *Dr. David Gregg.*

I ask
What He would have this evil do for me?
What is its mission? what its ministry?
What golden fruit lies hidden in its husk?
How shall it nurse my virtue, nerve my will,
Chasten my passions, purify my love,
And make me in some goodly sense like Him
Who bore the cross of evil while He lived,
Who bled and died upon it when He died,
And now, in glory, wears the victor's crown?
— *J. G. Holland.*

Our best things come to us as gifts, with a singular suddenness and unexpectedness, and yet some sense of familiarity, too, as though they had belonged to us while we knew it not. — *George S. Merriam.*

Do you tell me it does not pay to be a believer in Jesus Christ? Listen! I sat yesterday by the side of an old lady. She "had seen better days." Afflictions followed misfortunes: her husband became a helpless invalid; her only child was nearly blind; their savings were long since gone; she had supported the family for years; twice they had been obliged to move, each time into a poorer house. So the years had counted on bringing to her and hers only apparently worse conditions. But as she told me these things, there was no complaint, no bitterness. Her face was filled with care-wrinkles, but, framed in beautiful gray hair, with a smile of unusual sweetness and content, was radiant with the happiness her soul enjoyed as she said: "There is not money enough in the city to tempt me to part with

my experience. No, I would not give up one experience of God's presence and care for it all."—G. F. D.

FANNY CROSBY

KATHERINE MOODY SPALDING.

NOTHING that I have ever seen in print does justice to the personality of Fanny Crosby, the blind hymn writer, who is one of the most delightful women living. There is a charm about her that is wholly apart from her features, and it is as useless to transcribe into type as it is to photograph life. We experience the same feeling when we see the portraits of certain people. The features are their own, but it is a Pygmalion statue before it received its soul.

When I received permission from my friend to write something about her, it was with the condition that I should not make her "too good," for she knew me for a partial biographer, so, as whatever I say about her must be done in browns, the reader can turn on the bright light of imagination, and then this story will make a background for one of the most beautiful pictures of a consecrated life and its activities.

Fanny Crosby is not old. One of her correspondents, knowing of her dislike to be called aged in spite of her eighty years according to the family Bible, wrote concerning the delicate subject: "'The good die young,' so you will be young as long as you live." The casual observer would say she is homely, but after an hour spent in her society would declare her to be beautiful. This same observer would express sympathy for her delicate health and sightless eyes, but a brief acquaintance only would convince him that her "strength is as the strength of ten, because the Lord is with her," and that to be blind, is, to her, the blessing of her life. I doubt if she would know she were blind did not people constantly remind her of the fact. She speaks of seeing as naturally as those about her. She knows her friends as quickly by their voices as we by sight. She has traveled between New York and her home in Bridgeport, alone, many times, and even more extensively, going West and South, until very recent years, when a younger sister has been free to devote herself exclusively to her comfort. She goes all over her house, and arranges her toilet, without help, and her hands are seldom empty of their accustomed knitting. At this time she is making a bed-spread of openwork design. The long needles have many stitches on them and the pattern is perfectly carried out. She chats as she works and her face beams with animation as she listens. She is a merry companion, and her associates must sharpen their wits to keep up with her in repartee. She is always kind, though, for, however keen her thrusts, there is no malice in the tender heart that inscribes such sweet songs for the comfort of the sin-sick soul. The keynote of her life is love. "You can't save a man by telling him of his sins. He knows them already," she says. "Tell him there is pardon and love waiting for him." Speaking of a certain man, who had done wrong she asked, "Don't you think he was a little unbalanced?" Receiving an

affirmative answer, she said, kindly, "Then let us have charity for him." Always kind!

Fanny Crosby lives in Bridgeport, Conn., at Mrs. William Becker's, 756 State Street, where she and her sister, Mrs. Carrie Rider, have rooms. She has another sister here, Mrs. Julia M. Athlington, and two nieces, Mrs. William F. Tait of 2027 Main Street, and Mrs. Henry D. Booth of 422 French Street. She still writes hymns which are published by the firm of Biglow & Main, and has been a contributor of theirs for thirty-eight years. They are very much attached to her, and mark the anniversary



Fanny Crosby

This portrait and autograph were obtained especially for this sketch. The attitude is a characteristic one, as the aged poetess sits in a large chair holding a book in her hands.

of her birthday each year by some special attention. Some of the most beautiful experiences of her life have come to her through her connection with this firm. The fact that she has written in the neighborhood of 5,000 hymns gives some estimate of the value of her contributions to this house. For the encouragement of others, it may be said that she was forty-four years of age before she began writing this class of poetry, but up to that time she had composed easily, and was a teacher of English in the institution for the blind at 34th Street in New York.

Her early life was not without incident. She became blind when an infant, and there being no facilities then as now for teaching the blind, she spent most of her time in the open air, and was able to climb trees, and run races with the other children, her keen sense of feeling and hearing enabling her to keep out of the way of obstacles. She says she was treated by her mother as the other children were, and relates that when she hustled herself into bed leaving her clothes in the middle of the room, her mother would tell her to get up and hang them up tidily.

She finally went to school in New York, where she afterwards became a

teacher, and, of course, a new world opened to her. It was while here that she came to know Grover Cleveland very well, he being the secretary for three years of the Institute when he was a very young man. The acquaintance was renewed after many years, when Miss Crosby called at his home in Lakewood during a visit with friends. The call was so delightful that a correspondence was begun which has never been broken. This was at a time just preceding his second term; Miss Ruth was the household pet, and she thought Mrs. Cleveland very charming.

The writing of hymns has brought her many friends, and she frequently receives letters from people who have been greatly helped by them, and prominent people have been proud to call her friend. But in spite of these facts she is never elated, or vain, about them. She tells that when she was a girl in the Institute she was a great pet, and was fast attaining airs and vanities that were not natural to her. One day the superintendent called her into his office and talked with her plainly but tenderly, telling her that he had noted the change in her. He told her that she had a gift for poetry, and should she devote herself to her highest aspirations, and be her sweet, simple self, she would be a good and useful woman, but that she should despise a flatterer as she would a serpent. "You will know when you have done a good work. You have no right to be vain, it has all been given you by the good Lord," he said. He urged her to store her mind with useful knowledge. She cordially thanked him for his advice, and followed it, with what result all the world knows.

Knowing that she was to appear on the same platform with Princess Scheimman when she was here a few years ago, I asked her if she had an opportunity to speak with her, for I well recollected that at the time she had said, "The princess will not know me." Her face lighted up at the question and she clapped her hands together as she is in the habit of doing when wishing to emphasize anything. She not only greeted her, but told her that the hymn, "Safe in the Arms of Jesus," was at one time of the greatest comfort to her. She was in prison where she was being persecuted for her faith, and as she lay down each night to rest, thinking perhaps the morrow would sound her death-knell, she would sing the hymn the sentiment of which was so precious. Miss Crosby was greatly touched by the pathetic incident. This hymn has been translated into numerous languages, including Hindu and Chinese. The hymn was written under pressure for time, having been composed and transcribed on paper in less than fifteen minutes. It was written for W. H. Doane, who had composed the melody for which he wanted words.

For eight years she studied English composition and rhythm, and is morbidly sensitive to a false metre or a flatted note—for her ear is musical as well. Even if asleep she will awake at the sound of false tones or rhythm. A gentleman knowing this once used it to his advantage. He wished to see her, but the attendants at her hotel were loth to call her, for they knew she was sleeping.

Time was short, and the business pressing. Going into the corridor where her room was located, he began to sing in a horrible voice, all out of tune. She immediately awakened.

Fanny Crosby has been on many a platform to plead for the right, usually for her Master, but there was an eventful occasion when she appeared before Congress in behalf of those similarly afflicted. This was in 1844, and she claims, not without a modest pride, to be the first woman who ever went before that august body to present a petition. She was listened to with rapt attention, and those legislators must have felt a new respect and sympathy for the blind in their helplessness after listening to her eloquent appeal. She was accompanied by others from the institution who were there to sing and demonstrate in various ways what education could do for them as an argument for governmental assistance for these educational institutions. At that time she recited three different poems of her own composition, upon repeated requests from the congressmen.

Miss Crosby has a fad, but it is not cats, dogs, rare laces, or any of the numerous ones femininity is supposed to collect in quantities. Her pets are the railroad men, of whom she has a personal acquaintance with eight hundred. She is an honorary member of their association, and five years ago was presented with a badge which she says there is not money enough in the whole world to take from her. She has set her heart on winning a million men for Christ before she dies. She speaks in the highest terms of praise of them, and says she has always received the kindest attention from them. "Love is the grand and great principle of the world," she said when speaking of this work to which she is so much devoted. "Don't tell a man he is a sinner. Instead, win his confidence and make him understand that you believe in him, and" — here she spoke feelingly — "never give him up." "Not one of them was ever ugly to me," she says, in complete innocence of the claim her helplessness would naturally have upon the most hardened of them.

Fanny Crosby is especially fond of children and they are equally fond of her. They do not annoy her with their frolics as long as they are good-natured. She has one little grand-nephew who dearly loves to be with her, and they have many a happy hour together. One pleasant day last winter he came into the house from his play in the snow on the lawn in the rear of the house, and insisted that she go with him for a ride on his sled. She went. He drew her several times about the grounds, and she was as happy as he.

One day we had been out together, and as we were returning, she said, "Well, as soon as I get into the house I am going to get out of this finery, put on a loose gown and get down to work."

"What are you going to do?" I asked, amused at the thought of her being able to work.

"I am going to write," she replied. "I am trying to write a hymn on a subject never before written about that I know of," she said, and she found it difficult to arrange her thoughts to suit her.

"How are you going to do it?" was my next question.

"I shall work at it in my mind until I have thought it all out, then I put it on paper." She carries everything in her mind. If she is at a loss for a line or a fact, she has a habit of quickly putting her hands over her mouth, and tightly grasping the small book which she always carries if she speaks, and which usually lies in her lap. This is but momentary, however, for the keen mind soon recalls what it searches for. She often relates the first rhyme that she ever made, and, although she was but a child, not yet ten years of age, it is a true character sketch of her happy nature. These were the lines:

"O, what a happy soul I am
Although I cannot see;
I am resolved that in this world
Contented I will be.
How many blessings I enjoy
That other persons don't,
To weep or sigh, because I'm blind
I cannot, nor I won't!"

This gifted woman is in constant demand as a speaker in meetings of a religious character and is frequently in company with Ira D. Sankey, with whom she has been associated at the Biglow & Main firm, and in whose family she annually makes long visits. For many years she went to Northfield, Mass., where she assisted in the program of the Bible Institute. She has a clear voice, with a strong carrying power which can be heard by a large audience. She is always helpful and inspiring, and many a strong heart has melted to tears by her gentle persuasion. She is filled with a fund of humorous stories, and smiles quickly follow the tears as she relates them. When speaking she stands by a table or desk resting one arm upon it; in the other hand she holds the small book referred to previously and, if at a loss for a word or thought, raises it quickly to her lips. I have seen her leave the platform to be swallowed up in a crowd of people waiting with various emotions to take her by the hand and tell her how her words have touched them — women with tears streaming all unheeded down their cheeks, who have whispered a word in her ear as they kissed her, and received from her a warm hand-clasp and just the sympathetic word that makes the world akin.

Miss Crosby is not totally blind. She can distinguish day from night, and can see the lightning flash, but it is only to such strong contrasts that the optic nerve responds. She has ways of knowing when she comes to obstructions by the difference in the atmosphere, her nerves being so sensitively attuned. She feels the difference in the air at the street corners, and realizes that she has come to the end of a block and that there must be a curbstone near by. She goes up and down stairs guided by the hand rail, and gets about her rooms easily. Her hands are delicate, and keenly sensitive to all they touch, as are those of all blind people. Her judgments of those about her are accurate and often astonishing in their detail. She comes to her conclusions through the sound of their voices. "That is a kind man, I like his voice," or, "I don't want to know anything more of that person, I am afraid of him," she will say. She was seated next to a

stranger in a hotel at dinner. Afterwards a friend who knew his character asked her what she thought of him. "He is a deep, vile, bad man," she quickly replied. It was true. He had only spoken to the waiter, and there had been no conversation to give a keynote. Conversing with a gentleman who had spoken scornfully of a good impulse, she exclaimed to those about her: "Get me a hammer, and let me raise a bump of reverence on this man's head!" When in congenial company she is the happiest guest of them all, and will entertain them in a merry mood with her fund of anecdote and quick retort.

Looking back over the eventful life of this woman, so seemingly handicapped at its very threshold, we are encouraged to contemplate the good that she has been able to accomplish and to catch something of the inspiration of her faith and devotion. That she has many years of life yet left to devote to the Master no one who knows her strong constitution and hopefulness can doubt. She is a beautiful example of what a consecrated life may be. She is a broad-minded and whole-souled Christian, free from bigotry, cant or narrowness. She seeks ever to know the Father's will, and does it just as naturally as that of a beloved parent. She is a living testimony of Christian faith.

Bridgeport, Conn.

THE WANE O' THE MOON

Do you know the wane o' the moon?
I' faith it is then
That the shadows march out of the glen
Like the marching of men
To an eery, dreary tune:
And the hounds howl,
And there quavers the hoot of the owl;
And the pines sigh,
As a shudder of wind goes by;
And the ghosts creep
From the vasts of the dark and the deep;
And the brook grieves,
And the leaves!

Do you know the wane o' the moon?
Then the night grows chill,
And mystery works its will
From the height of the hill
To the sparkling depth of the dune.
Then dreams wait
For the gap of the Ivory Gate;
And when it opes,
Oh, the jostling of joys and of hopes!
Then there cometh to me
A rapture of visionry —
A dream without blemish or blur
Of her — of her!

— CLINTON SCOLLARD, in *Leslie's Weekly*.

Vacation Quiet

THE social life is the life for the soul's growth — but not in a busy woman's vacation. Then she needs to remember and act upon the advice of the poet: "By all means take some time to be alone." For the chief use of vacation with busy folks is to get them out of the whirl in which they are compelled to work. The mere transfer to another whirl can never be enough, however pleasant the thrill of variety may be. Thinking comes in solitude, and what most of us need and can seldom provide for is opportunity to think. We are so taken up with our surface thoughts — which we call practical — that the deeper thoughts by which things fall into their right proportion and relation

often fail us altogether. "I can never think but once a year," said a busy woman, "and that is when I bury myself in the country for a few days away from my dearest friends." Few of us can so utterly cut the bonds which tie us to humanity, but we can refuse the more exciting occupations of our summer resting place and study frequent hours of solitude. A book is an excuse. You want to read it and to read it out of doors, and so you shake off noisy company. What matter if the reading comes to nothing, if you secure the quiet time in which the soul may find itself. Even books may be intruders, but their advantage is that they can never take your time unless you ask them. Self-poise is only to be won by shunning the social demands which drain your nervous energy. You go for strength, and strength comes best in solitude. — *Congregationalist*.

ART NEEDLEWORK

JEANNETTE M. DOUGHERTY.

THERE are many kinds of linens shown in the new materials for artistic needlework. They shade from deep écu to gray, cream and pure white. They vary in texture from the coarsest crash to the finest weave. There is a demand for the unbleached, huckaback and brown linen for embroidery in silk and wool. Most of the patterns are conventional designs to be worked in several colors. The work is etching and the long and short stitch, not solid embroidery.

Some of the unbleached covers for small tables are stamped in gay colors, with designs of fruit or flowers. These are outlined in wash silk and finished with torchon edging. The fruit pieces are in great favor for centre-pieces; for these cherries, grapes or strawberries make artistic designs. The piece should be purchased with one cluster embroidered and the silk selected, thus securing the most effective blending of colors. On the blue linen the design embroidered in white has an outlining of gold thread that is very effective.

A novelty of fancy work is a lacelike mat crocheted of fine thread. The border is made very full so that it stands in a deep frill around the mat when starched and ironed. These delicate covers are used for small pincushions. Plain crocheted mats of thread are used for cabinet shelves. The plain crocheted border is pretty on small linen dollies.

Lace-making and Battenberg have lost none of their popularity. The Renaissance square and border is used upon table linen, and even upon fancy bed-covers of heavy net over color. A pretty fancy in lace-making is the neckband so popular at present. These dainty bands are made of the Honiton, or point lace braid, and are to be worn over bright ribbon or panne velvet stocks. Some are made in points that fall over the stock, others have a figure each side of the centre and a narrow border extending to the back of the collar. For the figures, butterflies make a beautiful design.

The popularity of crocheting and knitting gives some useful articles in this work. Fancy bags are crocheted from delicate shades of knitting silk, and these are lined with silk of the same tint or of a contrasting color. A loosely wound ball of zephyr with a silk crocheted cover is excellent for

holding hatpins. The ball is finished with baby-ribbon, and intended to hang from the side of the dresser. Circular workbags are made from drapery silk. A colored straw mat is used for the bottom of the bag. The top is finished with a draw-string and narrow ribbon.

Chicago, Ill.

A SWEETER WAY

EMMA C. DOWD.

Patience has a lovely bloom,
Resignation bears no flower;
One seeks light to break the gloom,
One takes darkness as her dower.

Resignation's lips may say,
"All is well," while hours drag long;
Patience knows a sweeter way,
Fillin' all her night with song.

Meriden, Conn.

The Brighter Side

"MISFORTUNES never come singly," it is said, and sometimes, double yoked, they tread hard on the heels of our long-expected joys.

Bessie Pierson had returned from her wedding trip, established herself in her new home with her husband, and was getting accustomed to her new name of Mrs. John L. Sawyer, when the misfortunes began. There were several minor ones, and then her father died, but this sorrow was followed by one even worse. Her mother suffered a severe paralytic shock, from which it seemed at first she could not recover. Her life was saved, but the mind was nearly gone, and Bessie and her husband had no alternative but to bring her to their own home, already overshadowed by a great sorrow, and narrow their home life down to a care which would probably last for years, and which it was certain that nothing but death could relieve.

It is an old saying that a living sorrow is worse than a dead one. There is some real comfort in a grave which can be covered with flowers. It is the open grave that chills the heart. But in this great trouble which had come upon the young people so soon after their marriage there was one great consolation, as Bessie said to her nearest friends—that John was unweariedly kind and sympathetic. There was never a word of complaint from him, and his bearing throughout was that of a dutiful and loving son. Nevertheless, the burden pressed heavily on the shoulders of the young wife.

For several weeks she had been unable to go to church. When she went she found a stranger in the pulpit. She was late, and the prayer was just beginning. There was something in it that attracted her attention from the outset, and gave her a feeling of reverence and of comfort. The minister prayed for the congregation before him, and the homes from which the people came; for fathers and mothers and little children, and finally for those children who had reversed their own relations of youth and had become the guardians of the parents who once had cared for them.

It was a most unusual petition. Bessie did not remember ever to have heard such a one before. It was the very prayer which she felt she had need to offer. Her heart responded to it, and she went home comforted, cheered and strengthened, to take up her burden with new and greater courage.

The brighter side of her task soon began to show itself. Changed as her mother was from what she had been, she was still ami-

able and sweet-spirited, and there were times when there shone through her mental weakness some glow of former recollections.

Two years later the transition came. Death was kind, and the sufferer went smilingly and without pain. Above the coffin in which she lay with a look of peace on her face the young husband and his wife dropped tears, not of regret, but of genuine filial sorrow. When they returned from the grave the home was empty, as if they had lost a little child. But they had the joy of a duty performed uncomplainingly and in a spirit of love.

There are many homes which have similar burdens, some of which must be borne without the knowledge of the world. It is something to support such a burden to the end, but to those who will receive it God gives grace to make the sorrow a blessing and a sacred memory. — *Youth's Companion*.

A Biblical Name

A WELL-KNOWN Germantown man has a colored coachman who is the proud father of nine children, all with Biblical names. Recently the tenth arrived—a boy. Shortly after this interesting event his employer spoke to the coachman about it, saying:

"Well, Ephraim, I hear you have another boy. I suppose you will name him after some famous person in the Bible."

"Ya-as, indeedy," replied Ephraim, "I've gwine name him Halloway."

"Halloway?" mused Ephraim's employer. "I don't seem to remember Halloway in the Bible."

Ephraim gave a pitying smile. "I've gwine name him Halloway atah de Lawd," he explained. "Doan yo' remembah de Lawd's Prayer?"

"Yes; but I don't remember Halloway."

"Dat's funny," said Ephraim. "Why, it's right at de start, where et says: 'Ouah Father, who art in heaben, Halloway be Thy name.'" — *Philadelphia Record*.

BOYS AND GIRLS

M'RANDY'S SURPRISE PARTY

THE new girl gave her name as M'randy Sayles. She was a short, stout little body, with a pair of shoulders that squared themselves determinedly, a round face profusely decorated with freckles, and a shock of yellow-red hair ending in two tight braids at the back. She wore a faded green dress, a stiffly starched gingham apron that much soap and water had despoiled of its original color, and shoes that were undeniably patched. We girls looked at her as she marched into the schoolroom that first day, and then looked at each other.

"I don't like her!" telegraphed Helen Campbell; and of course that settled it—none of us liked her.

"She hasn't pretty hair," said Sue, the minute we were together at recess.

"And I can't bear freckles," said Lizzie. "I mean so many of 'em," she hastily amended; for Sue's tiptilted nose was not altogether spotless.

"And such an apron!" chimed in Helen. "Anyway, she lives in that old house in the hollow." Yet it was not her poverty that troubled us. Our little village school was too democratic for that, and most of us came from plain homes. It was only an unreasonable dislike, born of a childish whim, and persevered in with thoughtless selfishness. We did not

mean to be cruel. We simply did not choose M'randy into our games; and at noon we frequently left her to eat her dinner alone, while we wandered away by twos and threes with our well-filled baskets. When we were starting in pursuit of wild flowers, or berries, some one of us was sure to whisper, "Don't ask that M'randy Sayles." And so, as the weeks went by, she was left much to herself.

There was a wistful look in the honest gray eyes sometimes, and the good-natured face grew a trifle sober; but there was a sturdy independence about the little woman that could not be easily discouraged or overridden. She joined heartily in every pastime that offered her a chance; and she neither moped nor sulked, but found what pleasure she could in looking on.

But one day she astonished us by suddenly taking the initiative. Right in among us she marched at the morning recess, and leaning back against a tree announced, abruptly:

"I'm going to have a party."

Now a party, in our school days, was a rare and wonderful event, one of the greatest delights that earth afforded; and we stared at M'randy with an astonishment that began instantly to partake of respect.

"Who says so?" demanded Sue, with a touch of awe in her tone.

"I say so," answered M'randy, with an emphatic nod of her head. "You see it's going to be a s'prise party," she continued, flushing a little under the unusual attention she had attracted, and vigorously twisting her sunbonnet strings by way of aiding explanation. "It's going to be tomorrow afternoon, when there won't be any school; and everybody that comes must bring something to eat — anything they want to — down to the crooked pine at three o'clock. All you girls are invited — everybody that wants to come."

"Humph! I guess likely we won't want to come," said Lizzie, trying rather doubtfully to rally to the defence of first principles.

"It's for whoever'll come," repeated M'randy, turning away.

"Where'll it be?" one of the girls called after her.

"At a nice place where there'll be lots of fun," answered M'randy. She had given her invitation, and would add nothing more.

We were all in a state of excitement, and discussed the matter at every available opportunity. We remembered, indeed, that the invitation came from M'randy Sayles; but, though a few affected indifference, and spoke of attendance as doubtful, each one of us was secretly eager to go, and determined upon doing so if leave could be obtained. How that point was managed in all the homes there is no record to show; but certain it is that when the appointed hour came, every one was at the trysting-place — clean dresses, white aprons and tempting baskets doing honor to the invitation.

Evidently M'randy had not expected so general a response, and her round face grew brighter and brighter, until it was as full of sunshine as a face could be.

"All ready? Come on," she said.

We followed through the grove and

down the road to a little house at the edge of the meadow, and there our leader paused. We knew the place. Mrs. Burns took in plain sewing, quilting, even washing and ironing occasionally, for any one in the village who wanted such work done — anything by which she could provide for herself and Annie. Little Annie, delicate always, had attended school in irregular fashion before the attack of scarlet fever which left her lame and helpless; but we had almost forgotten, in the year that had passed, that she had ever been one of us.

"A party at Widow Burns'!" exclaimed some of the girls, pausing in dismay and disappointment. But M'randy and those in advance had already been admitted; and, after a moment's irresolution, the others followed. The house was in its neatest order, and Mrs. Burns' quick welcome showed that she had expected us. "Though I didn't think there'd be so many," she said, laughing and nodding cheerily. "Annie is so pleased. Just look at her!"

She was worth looking at — her cheeks flushed and her eyes sparkling with the delightful surprise.

"Isn't it nice? How did you ever think of it? O mamma, isn't it nice?" she repeated, joyously; and the mother laughed, with tears in her eyes.

Such an afternoon as that was! M'randy took the lead naturally. "Her foot was on its native heath" here, and, indeed, Mrs. Burns and Annie appealed to her constantly. It was M'randy who thought of game after game in which Annie could join, and who suggested adjourning to the yard, and carrying Annie's chair out to the porch, when the house grew too small for our merriment. Then she helped Mrs. Burns to construct a long table on the porch when tea-time came, and to arrange upon it the contents of the baskets we had brought; and a tempting sight it was, with fruits and dainties enough to coax Annie's appetite for many a day after her guests had departed.

After that, in the pleasant twilight, Mrs. Burns asked us to sing. And as we sang our Sabbath-school hymns, our hearts grew hushed and tender, and more than one cheek flushed at the undeserved praise when the mother thanked us for coming, and said, as she bade us good-night, "You don't know how much good you've done."

It had done us good, even though we were rather a quiet party as we walked homeward through the grove. When we reached the crooked pine, our parting place, M'randy suddenly inquired:

"Well, are you sorry you went?"

"No, indeed! We had a splendid time!" was answered in chorus. And then Lizzie asked, curiously:

"M'randy, how did you come to think of it?"

"Well, I go there so much, and, then, I — I kind o' know how it feels to be lonesome," said M'randy, slowly. "But what made me think of it most of all was the last Sabbath-school lesson — about 'When thou makest a feast,' you know. Jesus said what one's to do it for — that's all."

Brave, true-hearted, kindly little M'randy! She did not look poor or common to

any of us as she turned away in the gray light that evening. We said not a word to each other of a change of feeling or purposes; but when she came into the school yard next morning, just as we were choosing for a game, Helen Campbell's voice rang out as eagerly as if the newcomer were a nugget of gold:

"I choose M'randy Sayles!" — KATE W. HAMILTON, in *Standard*.

WHAT THE LITTLE SHOES SAID

I saw two little dusty shoes
A-standing by the bed.
They suddenly began to talk,
And this is what they said:

"We're just as tired as we can be,
We've been most everywhere;
And now our little master rests —
It really is not fair.

"He's had his bath, and sweetly sleeps
Twixt sheets both cool and clean,
While we are left to stand outside;
Now, don't you think it mean?

"We've carried him from morn till night;
He's quite forgot, that's plain;
While here we watch and wait and wait,
Till morning comes again.

"And then he'll tramp and tramp and tramp
The livelong summer day;
Now, this is what we'd like to do:
Just carry him away

"Where he could never go to bed,
But stay up all the night,
Unwashed and covered o'er with dust —
Indeed, 'twould serve him right!"

— *Our Little Men and Women.*

The House in the Garden

JOHNNY never would have known anything about it if he had not been digging dandelions out of the lawn, when with his weeding-fork he opened such a queer little house!

At first it seemed to be nothing but a long passage. Johnny pulled out his knife and cut open the roof. The floor was smooth and clean, although it was made of earth, and the ceiling was prettily arched.

"Where does it all go to, anyway?" said Johnny, getting quite excited. He dug on and on, but there seemed to be no end. Here and there were other little passages opening into the long one. Last of all, he came to a little room with an arched roof. Maybe that was where the little miner lived.

"I wish I knew what sort of a fellow made it," said Johnny, musingly.

While he was wondering, the ground began to move and rise. You see the master of the house was not a bit discouraged. When he found his home in ruins, he began at once to dig out another.

"Now if I can only catch him!" whispered Johnny to himself. He put in his knife carefully, not to hurt the busy little miner, and tumbled him out into the sunshine.

What a funny fellow he was! He was dressed from head to foot in the softest, silkiest fur you ever saw; and his rose-colored bands were not a bit like the grimy fists of the coal-miners that Johnny saw once. He was almost blind. Indeed, Johnny thought he had no eyes at all; but he was strong and sturdy for all that.

Johnny carried him home for a pet; but Mr. Mole did not enjoy life above ground, so he was taken back to the garden where he could enjoy his digging and delving. — *Youth's Companion.*

A GREAT BIBLE DICTIONARY

THOMAS LINDSAY.

(From the *Contemporary Review* for July.)

THE editor and the publishers of Dr. Hastings' Dictionary of the Bible (T. & T. Clark) are to be congratulated on seeing the end (or almost the end, for a supplementary volume of miscellanies and indices is promised) of their huge undertaking. A book of this kind is to be judged by what it has professed to do. The promise in the preface is that the reader will find in these volumes an explanation of all the words occurring in the Authorized and Revised Versions of the Bible, and also of the Old Testament Apocrypha, which do not explain themselves. This promise has been amply fulfilled so far as our testing is concerned, and perhaps the general usefulness of a book of this kind depends quite as much on its smaller as on its larger articles.

The contributors are almost all British or American scholars, with the addition of one or two from Germany. The Dictionary does not profess to have any critical bias, and the writers have been left to express their own opinions in their own way; yet it is evident that in the selection of contributors care has been taken to secure representatives of scholarly but moderate critical opinions. The book itself is a witness to the silent, inevitable advance in the application of the principles of the higher criticism to the books of the Old and even of the New Testament during the recent decades. A comparison of the articles with those in Smith's "Dictionary of the Bible" makes this very plain.

Apart from the selection of writers, little attempt has been made to secure uniformity of views, and considerable divergences appear. One writer appears to think that it is almost self-evident that Romans 16: 3-15 is a fragment inserted from a letter to the Ephesian Church, while the writer of the article on the Epistle to the Romans is sure that the verses belong to the place where they appear. Professor Gwatkin and Mr. Gayford find no trace of bishops, as distinct from presbyters, in any part of the New Testament; the warden of Keble College has discovered a single bishop controlling the finances, presiding over and caring for the church at Ephesus. He has made this discovery in the First Epistle to Timothy. He announces it in a somewhat doubtful fashion and with some searchings of spirit which might have gone deeper.

As might be expected, the larger articles differ greatly in expression and evidence of ripe scholarship. A few of them are almost verbose, while many are models of terse, precise statement, almost essential to a work which is meant to supply condensed information on all the subjects of which it treats. The latter applies especially to the articles of Professor Gwatkin, of Cambridge, and Professor Denney, of Glasgow. Professor Gwatkin's articles are as near perfection as it is possible to come. He discusses his subject from all sides, states every reasonable theory that has been held about difficulties suggested, and gives his own opinion, which is always judicious, and his proofs within the briefest space.

Most of the longer articles are from the pens of men who have studied the subjects long before they came to write about them here, and very few show traces that the information they convey was "got up" for the occasion. "Apocalyptic Literature" comes from the hand of Professor Charles, the most competent expert, who has been secured for the same subjects for the "Encyclopædia Biblica." Professor Salmond writes many of the eschatological papers. Professor Macalister, of Cambridge, and

Professor Kennedy, of Edinburgh, contribute most of the articles on what may be called the domestic archaeology of the Old Testament. The list might be extended indefinitely.

An interesting feature of the Dictionary is a series of articles on Biblical theology — the idea of the "Kingdom of God" by Professor Orr, "Salvation" by Professor Adams Brown, of New York, "Predestination," by Professor Warfield, of Princeton, and "Election," by Rev. J. O. F. Murray, of Cambridge. Perhaps the most interesting and suggestive articles in this series are those by Dr. Driver and Dr. Denney on the conception of "Law" in the Old Testament and in the New.

The Dictionary contains the last fruits of the ripe scholarship of the greatest Hebraist of the century, in this country at least. The late Professor A. B. Davidson, of Edinburgh, to whom is due more than to any other man the revival of Semitic learning in Great Britain, contributes several of the longer articles: "Angel," "Covenant," "Eschatology of the Old Testament," "God in the Old Testament," "Prophecy and Prophets," "Hosea," and "Jeremiah." All are valuable, but perhaps those on "God in the Old Testament" and "Prophecy and Prophets" are the ones in which the profound scholarship, the critical insight, and the deep spiritual reverence of the writer are most clearly revealed. They contain also flashes of his sarcasm. A critical remark of Wellhausen is tossed aside as the "cynical sally of a modern humorist;" and the theory that Jacob and Esau are not real persons, but types of the historical peoples of Israel and Edom, is dismissed with the reflection that, if so, the historian who depicted his own people as crafty, unscrupulous, and godly, and their bitterest enemy as the careless, noble, natural man, was a humorous satirist of the highest rank. The article on "Prophecy and Prophets" contains more suggestive information than most large volumes on the same subject.

Professor Sanday contributes, among others, two long and deeply interesting and valuable articles on "God in the New Testament" and on "Jesus Christ." The latter is one of the longest articles, if not the longest, in the Dictionary. It is characterized by Dr. Sanday's minute and careful scholarship, his eminent fairness and a certain graceful humility.

The long article by Mr. C. H. Turner of Oxford on the "Chronology of the New Testament" is one of the most important in the Dictionary. It has already taken its place as one of the first authorities on a most difficult subject, and is being universally quoted. I am not sure that I quite sympathize with his scanty respect shown to the Eusebian method, and to the depreciation of its value; but the writer has dealt with a very intricate and obscure subject in a very masterly fashion.

The article on the "Church," by Rev. S. C. Gayford, of Oxford, deserves very special mention. It is a wonderfully exhaustive account of the condition of the churches of the New Testament, based on a minute analysis of the documents of the New Testament, the one defect being that scarcely enough attention is paid to the possibility of different types in the Pauline and the more specially Jewish churches. But the article is marked by two things which, if not altogether new, are at least treated in a fuller and a fresher way than is usual. I do not know any more thorough attempt to show from the simple basis of New Testament statement the gradual growth of ecclesiastical organization than what is given in the brief compass of page 494; though I should be inclined to suggest that if the idea of "rul-

ing" does not appear at the very first, its counterpart, the thought of "obedience," does. The other welcome addition to our usual and somewhat stereotyped descriptions of the church in the New Testament is that Mr. Gayford gives its full place to the "prophetic ministry" — a subject commonly passed over in silence by our English writers. The Bishop of Salisbury has said something about it in his "Ministry of Grace" (1901), and Dr. Selwin's "Christian Prophets" appeared the year previous; but in neither have we such a full and clear account of that ministry peculiar to the church of the New Testament as we find in Mr. Gayford's article. The bibliography might have been a little fuller, and ought to have included Bishop Gore's "The Ministry of the Christian Church." The author probably thought the book, at least those parts of it which deal with New Testament times, based more on imagination than on history. Still it is a "type," and ought to have been included.

Dr. Kilpatrick's article on "Conscience," although a little diffuse, is so very good that it is a pity that the article "Ethics" was not also given to him.

The article on "Rome" is perhaps as complete as could be expected from the space allotted; but the writers seem to be too much under the influence of Lanciani, who is not the most trustworthy of guides. Surely room ought to have been found for the name of Commendatore Boni among the list of Italian archaeologists. Within the last few years he has done more than all of those mentioned put together, and is besides the official at the head of the excavations. The writers call the *Scala Santa*, which is evidently a mediæval staircase, an Eastern relic. Have they been trusting to Signor Marucchi? Then their list of authorities is curious both from what it contains and from what it omits. It does not contain G. B. de Rossi's "*La Roma Sotterranea Cristiana*" (1864-'89), nor his equally valuable "*Inscriptiones Christianae Urbis Romae*" (1857-'88). The references to *Bulletino* and *Nuovo Bulletino* are vague because there are so many *bulletini*; the "*Bulletino di Archeologia Cristiana*" is presumably meant, but if the reference be to excavations and discoveries bearing on the history of Rome during the first century, then the most important journal is the "*Bulletino della Commissione Comunale di Roma*."

The weakest point about this Dictionary is the bibliography at the end of articles. In many cases this work is done as well as could be wished; but in a large number of instances it is disappointing. Yet there is nothing which the student expects more and ought to find more readily in such a work. In particular many of the writers make no reference to articles in journals or to brief monographs on portions of the subject they discuss — references which would be very helpful to a student who desires to pursue his subject into its details.

Rheumatism

What is the use of telling the rheumatic that he feels as if his joints were being dislocated?

He knows that his sufferings are very much like the tortures of the rack.

What he wants to know is what will permanently cure his disease.

That, according to thousands of grateful testimonials, is

Hood's Sarsaparilla

It promptly neutralizes the acid in the blood on which the disease depends, completely eliminates it, and strengthens the system against its return. Try Hood's.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Third Quarter Lesson VI

SUNDAY, AUG. 10, 1902.

LEVITICUS 10: 1-11.

NADAB AND ABIHU

I Preliminary

1. GOLDEN TEXT: *Let us watch and be sober.* — 1 Thess. 5: 6.

2. DATE: B. C. 1491.

3. PLACE: At the foot of Mount Sinai.

4. CONNECTION: "And now that the priesthood has been separated, cleansed, invested with robes of 'glory and beauty,' anointed and fully consecrated, the Holy Place is opened for the representatives of Israel. And Moses and Aaron [the mediator and the priest] went into the tabernacle of the congregation" (verse 23). Moses, as representative of God, had been in before; but it was the first time that Aaron had entered. It was the first time the people had been represented there. For, you must remember, Aaron enters with the onyx stones upon his shoulders and the gems upon his breast. On his shoulder and on his breast he carries with him all the tribes of Israel into the Holy Place; and there he finds on his right the table with the bread of the presence upon it, on his left the golden candlestick with its seven lights, in front of him the golden altar with sweet incense rising from it before God. On his right hand, Life; on his left hand, Light; before him, Love; and only a veil, a thin veil, between him and the throne of God. Well may he bless the people when he comes out (verse 22); and well may the glory of the Lord appear, and fire fall from heaven upon the altar (verse 23); for now those 'who were afar off' are brought nigh 'by the blood of atonement' (Gibson).

5. HOME READINGS: Monday — Lev. 10: 1-11. Tuesday — Exod. 30: 1-10. Wednesday — Ezek. 22: 23-31. Thursday — Ezek. 44: 15-21. Friday — Gal. 5: 16-26. Saturday — 1 Cor. 9: 19-27. Sunday — 1 Thess. 5: 5-23.

II Introductory

The national worship had been inaugurated amid circumstances of unusual splendor and solemnity. Jehovah had deigned to manifest Himself in the fiery glow of the Shekinah, and to accept the offered sacrifice by the emission of a flame which consumed it to ashes — a flame thenceforward not suffered to go out on the altar. The people, startled at the awful sight, fell prostrate in adoration. It was apparently at this point that the rash disobedience of Nadab and Abihu, Aaron's sons, recently anointed with the holy oil of priestly consecration and arrayed in their sacred vestments, clouded all the splendor, and by the swift judgment that smote them dead changed the scene from one of joyful worship into one of universal lamentation. These young men, perhaps elated with their new distinction, or, more probably, heated with wine, lighted their censers with "strange fire" instead of the sacred fire sent forth from God; and, as a punishment for their sacrilege, were instantly struck dead as with a lightning flash, which, however, seems to have left no mark of flame either on their persons or their clothing. It was a terrible stroke to Aaron, their father, who nevertheless "held his peace" when Moses reminded him of God's word: "I will be sanctified in them that come nigh Me, and before all the people I will be glorified." Two of the cousins of the smitten priests were bidden to carry the bodies forth through the camp to the out-

side for burial, but the father and the brothers were forbidden to go forth with them, or even to indulge in the customary loosening of the hair and rending of the garments, on pain of death. The ritual was not to be interrupted, and the priests were not to abandon themselves to grief, both because such indulgence might seem to reflect on the Divine justice, and also because in their separated life the priestly functions were always to be held paramount. The people could "bemoan the burning which the Lord had kindled," but not those who had received the chrism of the anointing oil. The catastrophe was made the occasion of a special enactment for the priesthood, God speaking to Aaron directly, and forbidding the priests, forever after, indulging in wine or strong drink when entering the sanctuary.

III Expository

1. Nadab and Abihu — sons of Aaron, and probably his oldest sons. They had been permitted with their father to accompany Moses in his ascent of the holy mount, were evidently held in distinction by the people, and had recently been solemnly consecrated to the priesthood. Says Bush: "They had been prominent actors in the solemnities of an occasion which should, above all others, have filled their hearts with reverence and holy awe. However it might have been with others in the congregation, we can scarcely imagine that any but the devoutest sentiments should have penetrated their spirits in view of the transactions in which they were engaged." His censor — probably a metallic pan so made as to be portable and to carry burning coals from the brazen altar outside the sanctuary to the golden altar in the Holy Place. These coals were put upon the altar, and on them frankincense was sprinkled (Exod. 30: 34-38), the fragrant odor of which filled the sacred apartment, and was regarded as a symbol of prayer. The duty of offering incense devolved on the priests at the daily morning and evening sacrifices, but on the Day of Atonement the incense was burned by the high priest. Offered strange fire — not the fire prescribed, which was to be invariably taken from the brazen altar where it had been supernaturally kindled. They thus committed "a flagrant outrage on the solemn order of the divine service," enough in itself to provoke immediate divine chastisement. Before the Lord. — Whatever act was done within the sacred precincts, whether within or without the sanctuary, was regarded as being done "before the Lord." Which he commanded them not — idiomatic for "which He forbade."

When we bring zeal without knowledge, misconceits of faith, carnal affections, the devices of our will-worship, superstitious devotions, into God's service, we bring common fire to His altar; these flames were never of His kindling; He hates both altar, fire, priest and sacrifice (Bishop Hall).

2. Fire from the Lord — from the Shekinah probably. If they had reached the altar of incense, the deadly flash of judgment smote them in the Holy Place; or it may be that they had not entered the sanctuary. Devoured them — not in the sense of consuming, but simply of destroying life. They were struck dead instantly by a fiery stroke which, as in the case of lightning sometimes, burned neither the body nor the clothing.

The severity of this judgment may be compared with that upon Uzzah (2 Sam. 6: 7; 1 Chron. 13: 10), upon the Sabbath-breaker (Num. 15: 32-36), or in the New Testament with that upon Ananias and Sapphira. In all these cases the punishment was not determined so

much by the aggravation of the offence itself as by the necessity of indicating God's majesty, and by a signal judgment on the first occasion preventing a repetition of the offence (Gardner).

3. Moses said unto Aaron — not by way of reproach, but simply as an explanatory comment on the startling judgment, which may have been witnessed by both. This is it that the Lord spake. — This precise form of words is not found recorded elsewhere, but its substance may be found in Exod. 29: 44; 19: 22; Lev. 8: 33. I will be sanctified — held in such reverence in the hearts of the priests that minister in My presence that they shall keep My precepts, and not, after solemn warning, offer a worship of their own devising instead of the rites which I have prescribed; or it may mean, "I will be sanctified" (hallowed) in their punishment. Them that come nigh me — a common designation of the priesthood. Before all the people will I be glorified. — God's vindication of His holiness would be as public as the priestly infringement of it had been. Aaron held his peace — struck dumb by "the righteous judgment of God" apparently; so that no murmur either against God or Moses escaped his lips, and even his natural parental feelings at this sudden and awful bereavement were held in check.

Singular things are expected of all that draw nigh to God in any duty, but especially in the office of the ministry. Those that stand in the presences of princes must be exact in their carriages. God appointed both the weights and measures of the sanctuary to be twice as large as those of the commonwealth, to show that He expects much more of those that serve Him there than He doth of others. The souls of priests must be purer than the sunbeams, said Chrysostom (J. Trapp).

4, 5. Called Mishael and Elzaphan — cousins of the dead and probably their nearest relatives outside the priesthood. Being Levites (Exod. 6), the duty laid upon them was an appropriate one. From before the sanctuary. — Either, then, their bodies had been removed from the Holy Place, or their death had occurred just outside. Out of the camp — where interments usually took place. Carried them in their coats — bore them forth without divesting them of their priestly garments which had become polluted by their sin. Ordinarily the cast-off garments of the priests were used for wicks in the lamps of the sanctuary, but Nadab and Abihu were buried in their



In Your Room.

Wash delicate things—handkerchiefs, laces, dollies, etc. (things which one cannot send to the ordinary wash) in Pearline's way. viz: Soak, rinse, squeeze—directions on each packet. Spread smoothly while wet, on a mirror or window pane. This is better—safer—than ironing. Grand advice for bachelors, maidens, boarders and hotel guests. Saves fabrics too delicate and valuable to risk to others' hands.

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"coats" (linen tunics) which they had dishonored.

6, 7. **Uncover not your heads** (R. V., "let not the hair of your heads go loose"), **neither rend your clothes** — a stern prohibition of any indulgence in the customary signs of mourning on the part of the priests, who, being separated to holy service, were not for a moment to suspend that service, or depart in the slightest from the prescribed ritual because of any personal grief. To abandon themselves to lamentations and rend the holy garments would cause an interruption and involve a sacrilege which might cause a second act of judgment, and invoke upon the people, too, the Divine wrath. The grief, however, which they were forbidden to express, "the whole house of Israel" were at liberty to indulge, it being understood that they always shared in the sins of their priests, and were therefore entitled to "bemoan the burning which the Lord had kindled," and to mourn over the sin which had incurred so fearful a punishment. **Shall not go out from the door of the tabernacle** (R. V., "tent of meeting") — shall not attend the bodies to their burial. See also chap. 21:12. **The anointing oil of the Lord** — separating them from the world and from selfish purposes and indulgences, and consecrating them wholly to Jehovah's service.

Any manifestation of grief on account of the death that had occurred would have indicated dissatisfaction with the judgment of God; and Aaron and his sons would thereby not only have fallen into sin themselves, but have brought down upon the congregation the wrath of God, which fell upon it through every act of sin committed by the high priest in his official position (chap. 4:3) (Kell).

8, 9. **The Lord spake unto Aaron** — not through Moses, as usual, but to the high priest directly, probably to make the message more impressive. **Do not drink wine** (R. V., "drink no wine") **nor strong drink**. — This enactment in this connection seems to indicate that the sin of Nadab and Abihu was caused by excessive indulgence in wine. Their terrible death was to be monumental — the occasion for a precept of perpetual obligation. From this time onward the priests were forbidden to touch wine or strong drink when performing their sacred functions. The "strong drink" here referred to, though used sometimes as a synonym for wine, sometimes as a general term for any or all intoxicants, was strictly a drink prepared from anything but the grape — palms, wheat, honey and the like.

10, 11. **Difference between holy and unholy** (R. V., "common") — an allusion to the incapacitating effect of indulgence in wine, which so bewilders the mind that it loses its power of discriminating between what is sacred and what is secular. **Teach the children of Israel**. — Says Rush: "They were not to incapacitate themselves from teaching the people to make the due discrimination. Thus Ezek. 44:23: 'And they shall teach My people the difference

[or how to distinguish] between the holy and the profane, and cause them to discern between the unclean and the clean.' With neglecting to do this the priests are thus charged (Ezek. 22:26): 'Her priests have violated My law, and have profaned My holy things; they have put no difference between the holy and the profane, neither have they showed difference [taught the people the difference] between the unclean and clean.'"

IV Illustrative

1. Observe (1), they *died*! Might it not have sufficed if they had been struck with a leprosy, as Uzziah, or struck dumb, as Zachariah, or both, by the altar of incense? No; they were both struck dead. The wages of this sin was death. (2) They died suddenly, in the very act of their sin, and had not time so much as to cry, "Lord, have mercy upon us!" Though God is long-suffering to us-ward, yet sometimes He makes quick work with sinners. Sentence is executed speedily. Presumptuous sinners bring upon themselves a swift destruction, and are justly denied even space to repent. (3) They died before the Lord, that is, before the veil that covered the mercy-seat, for even mercy itself will not suffer its own glory to be affronted. They that sinned before the Lord died before Him. Damned sinners are said to be tormented in the presence of the Lamb, intimating that He does not interpose in their behalf (Rev. 14:10). (4) They died by fire, as by fire they sinned. They slighted the fire that came from before the Lord to consume the sacrifices, and thought other fire would do every jot as well; and now God justly made them feel the power of that fire which they did not reverence. Thus they that hate to be refined by the fire of divine grace, will undoubtedly be ruined by the fire of divine wrath. The fire did not burn them to ashes, as it had done the sacrifices; not so much as singe their coats, but, like lightning, struck them dead in an instant. By these different effects of the saving fire God would show that it was no common fire, but kindled by the breath of the Almighty (Isa. 30:33). (5) It is twice taken notice of in Scripture that they died childless (Num. 3:4; 1 Chron. 24:2). By their presumption they had reproached God's name, and God justly blotted out their names and laid their honor in the dust which they were proud of (M. Henry).

2. And yet for this reason we must be exceedingly careful not to "sin willfully after that we have received the knowledge of the truth" (verse 26), for if we do, "there remaineth no more sacrifice for sins, but a

certain fearful looking for of judgment and fiery indignation." This is strikingly and fearfully illustrated in the case of Nadab and Abihu, recorded in chapter 10. Theirs was a most aggravated sin. They were the eldest sons of Aaron. They had enjoyed special advantages. They had been privileged to go up with the seventy elders of Israel into the Mount of God and see something of His glory (Exod. 24). And yet on the very first day, as it would seem, of their sacred service, they disregarded the commandment of the Lord, and offer "strange fire" upon the altar. Possibly it was through strong drink that they were led so flagrantly to transgress, which will account for the absolute prohibition of it to the priesthood in this connection (verses 8-11); but if so, this was not accepted as any excuse. They were destroyed by "fire from the Lord" (verse 2). Just as in the case of Ananias and Sapphira in the early days of the New Testament church, so in the beginning of the Old Testament worship it was necessary to make an example of those who would lightly transgress the commandments of the Lord, so that all the world might learn the lesson, "Holiness becometh Thine house, O Lord, forever!" A similar impression is made by the scrupulous care that was taken to make sure that Eleazar and Ithamar, the other two sons of Aaron, had fulfilled their duty in regard to the sin-offering (Gibson).

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League Prayer Meeting Topics for August

REV. MATTHIAS S. KAUFMAN, D. D.

August 3 — The Call to Separation.
2 Cor. 6: 14-18; 1 John 2: 15-17.

DAILY READINGS

Monday. Dagon and God. 1 Sam. 5: 1-5.
Tuesday. God or Baal. 1 Kings 18: 17-39.
Wednesday. God or devils. 1 Cor. 10: 19-31.
Thursday. Light or darkness. Eph. 5: 1-11.
Friday. Depart ye. Isa. 52: 11-15.
Saturday. Come out. Rev. 18: 1-10.

TRUMPET CALLS

1. The most dangerous yielding to wickedness springs from an inward cherishing of evil desires.

2. Separation from all inner baseness is the first essential to successful separation from outer evil.

3. You may discover where your soul is fixed by noting what causes it disappointment.

4. If you desire an alliance with Belial rather than with God, you may be sure that Satan will furnish a specious excuse.

5. In choosing Christ rather than Belial there are certain things to be surrendered which at first look large, but which, when left behind, soon dwindle into insignificance.

6. It is related of the illustrious Augustine that he was so enamored of debasing pleasures that after his conscience was quickened and he was moved to pray for deliverance, he inwardly hoped his prayers would not be answered, so eager was he in his carnality to go on indulging his sinful nature.

7. "Come out" is Christ's call to each one of us. He cannot save us in our sins, but He can and will save us from them. The "come out" is our part. Deliverance from the guilt, power, and love of sin is His part. There can be no possible failure in Him if we will honestly perform what belongs to us.

THE FENCE

1. This is to keep in that which is valued and to bar out whatever is hurtful. Good and evil are irreconcilable. Each is something distinct and by itself. Yet as they often run close to each other, it is difficult sometimes to distinguish between them.

2. What looks to human eyes like the poorest quality of goodness lies very near to the most attractive forms of evil. But like the wheat and the tares in the field, they are really different, and in the harvest-time it will be easy to determine the true nature of each. Between them is a fence, though not always discernible until maturity.

3. In his heart man feels that he cannot serve two masters. If one is master, the other must be subordinate. Christ earnestly warns us against attempting this impossible feat of going two ways at once. How strange, and yet how true, that man should try such folly! But ever since Adam and Eve thought they could eat forbidden fruit and remain in Eden, man has been bent upon trying this same fool experiment. After every act of disobedience God lifts the fence which shuts out from Divine favor and approval.

4. It is sometimes deemed expedient for the Christian to indulge in sin a little for the sake of getting on the good side of sinners. Is this ever safe, wise, or right? Christ answers conclusively, "Never do evil that good may come."

5. So insinuating, so insidious and fascinating is sin, that it cannot be tampered with in safety. Satan's side of the fence is slippery ground. If you would have sure footing, keep on the right side. Upon such solid ground you may take a firm stand and draw your erring friend over to the path of righteousness.

NATIONAL MIX-UP

As a nation there is altogether too much submission to those sins which are a gigantic reproach. There is a loud demand for clearer

discrimination in Sabbath observance. Terrible inroads are being made upon the defence of our liberties. Christians are called upon to separate themselves from Sunday desecration. Sunday bicycling, Sunday golf and baseball, Sunday trains, Sunday newspapers and Sunday visiting, are all serious hindrances in getting out of the Sabbaths of life that wealth of spiritual benefit which they are calculated to afford when rightly improved. Instead of keeping the day set apart for holy purposes, there are many who seek to open upon it the floodgates of riotous pleasure-seeking.

THE BASIS

Why is it so important to keep nation and individual on the right side, clearly separated from wrong? Is it not because right is always on God's side and the wrong is invariably with Satan?

Love not the world, nor the things that are in the world, because they pass away. They are transient and unsatisfying. The immortal spirit can be sustained only by eternal food. To fall in love with a fleeting world is like mooring to a bubble. It is wise to "plan for a rainy day," but vastly more far-sighted is it to live daily for a sunny eternity.

SECURITY

This is found in having nothing to do with unclean things. Touch them not. Handle them not. Give them no quarter. Allow them no chance to get any foothold in the soul. Fill it so full of desires and aspirations for the beautiful, the true, the good, that there shall not be room for evil.

HEROES WIN

There can be no question that separation from all that contaminates requires the heroic spirit as much today as ever.

"The age needs heroes — heroes who shall dare to struggle in the solid ranks of truth; To clutch the monster error by the throat; To bear opinion to loftier seat; To blot the error of oppression out, And lead a universal freedom in."

August 10 — A Suggestion in Addition.
2 Peter 1: 4-9.

DAILY READINGS

Monday. Enriched. 1 Cor. 1: 1-8.
Tuesday. Enlarged. Ps. 18: 28-36.
Wednesday. Strengthened. P. 68: 24-35.
Thursday. Filled. Ps. 81: 1-10.
Friday. Satisfied. Ps. 17: 1-15.
Saturday. More and more. Prov. 4: 14-19.

"Order is heaven's first law." The evidence of order in the natural world is positive proof of an Ordainer. Some things come first necessarily, and others follow. To find the order established by Deity requires intelligence. To follow that order obediently is the highest wisdom and must lead to the best results. In mathematics addition comes first, before subtraction, multiplication, or division. So it is in the Christian life.

NUMBER ONE

This is faith. Everybody has it naturally. It is a part of our furnishing, at least in germ, when we come into this world. When turned toward Christ and made to rest in Him it becomes saving faith. How appropriate, then, to have faith the foundation upon which character is built! Faith is first. It stands as number one.

THE METHOD

In our day great stress is laid upon method. John Wesley regarded it so highly that he and his first few followers were slightly styled "Methodists." Peter was a methodist, as clearly shown in the Scripture here cited. He starts out right by insisting upon diligence. We have all learned that nothing great can be achieved without this requisite. The old farmer's sons found it to be the way to hidden treasures. Upon his dying bed he called his three sons to him, and said: "My sons, a great treasure lies concealed in the estate I am about to leave you." The old man gasped, and the three sons exclaimed almost in unison, "Where is it hidden?" "I am about to tell you," he continued. "You will have to dig for it." But his voice failed before he could impart the exciting secret, and he died. Very soon after his funeral the three young men set to work, with spades

and mattocks, upon the long-neglected fields. Relentlessly they pushed the search until they had turned every sod and clod upon the entire estate. Deep they dug, too, so eager were they in their hunt. As might be suspected, they found no such treasure as they had fondly hoped, but they came into possession of a greater benefit. By this stimulus they had learned to work. Then when the fields were sown and the harvest came, the increase was prodigious in consequence of the thorough tillage the ground had undergone. As they beheld the gorgeous golden yield of the estate the sons declared that the spread of grain was indeed the hidden treasure which their wise father had tried to explain to them. This possession and this discovery came to them through great "diligence." It is also the only way to moral excellence and spiritual wealth.

ADDITIONS

Brick by brick, stone by stone, magnificent temples rise to challenge the admiration of centuries. Grace added to grace and virtue to virtue will issue in the still more magnificent temple of Christian character to command the approbation of eternity.

1. To your faith add *courage* — courage to dare and to endure. This is the meaning of the word here translated "virtue." It is a noble and ennobling quality. Often in the common walks of life it is exemplified. Two workmen were once engaged in repairing a lightning conductor on the top of a steeple at Ville-sur-Ourthe, in Belgium. To accomplish this difficult task it was necessary for one of the men to stand on the shoulders of his companion. While in this position a violent gust of wind caused him to spill some of the molten lead he was using on the hand and forearm of the man below. Knowing that the least motion would endanger the life of his fellow-worker, the heroic sufferer held absolutely still while the hot lead burned its way into his flesh. He not only dared to stand as a mount for another at the height of seventy feet in the air, but when the unexpected test came he counted his pain as nothing compared with jeopardizing the life of his brother laborer. Courage to suffer for another we must add to our faith.

2. To this knowledge is to be added. Without information, intelligence, courage may become impulsive and rash. Intelligent virtue is becoming more and more in demand. Bismarck said: "The bayonets of Germany were taught to think." All implements must become intelligent.

3. To knowledge, *temperance*. Not temperance in its restricted sense, but broadened into self-mastery upon all matters. It ought to rise to a complete regnancy and thus reveal to man the grandeur of his being. When General Weyler offered autonomy to Cuba, General Gomez, the Cuban leader, refused the conditions, declaring that nothing short of liberty and independence would be accepted. His attitude thrilled the American people. Self-government for the nation and self-mastery for the individual are ideals that will yet transform the race.

4. But even this virtue may become intolerant and ascetic. To it must be added *patience* — one of the sweetest, most vital, and most valuable of all factors entering into human life. St. James says: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

5. Thus far the additions have been chiefly moral, showing our attitude toward man. Now he turns the soul heavenward and insists upon the necessity of *godliness*. And this is Godlikeness. How wondrously does this possibility exalt man!

6. Now most naturally comes the adding of *brotherly kindness*. This is to preserve the proper balance. Monks and nuns have made the fatal mistake of trying to be godly without being brotherly.

7. And now comes the crowning grace of *charity* — in the sense of God's own beautiful, pure love in the human heart. Without this we may become narrow and bigoted.

THE PERFECT SEVEN

Seven has been regarded as standing for perfection. Surely the seven graces abounding in any life will make it what God designed it to be.

August 17 — Gleanings from Many Fields. John 4: 35.

DAILY READINGS

Monday. The sower. Matt. 13: 1-9.
Tuesday. Parable interpreted. Matt. 13: 18-23.
Wednesday. Wheat and tares. Matt. 13: 24-30.
Thursday. Christ's explanation. Matt. 13: 36-43.
Friday. A fruitful field. Acts 2: 37-47.
Saturday. Great gatherings. Acts. 11: 19-26.

"A Plenteous Harvest." This is the observation one might have made at almost any season of the year in certain parts of

Palestine when Christ lived there. One crop was scarcely off the field before preparations were begun for planting another. Reaping and sowing were sometimes seen at the same moment. Jesus noticed the natural conditions about Him and drew from them lessons of spiritual import.

FIELDS

1. In the moral world there are hillside fields. Fine, high, sloping stretches are these, with an abundance of sunshine, good air and picturesque landscapes. Here are nurtured well-to-do people. Having little anxiety about the comforts of life, they indulge a sort of conscious independence which Satan uses to their disadvantage. He induces them to set their affections upon their possessions instead of upon God. The result is, they are joined to their idols. A difficult field is this, but one that is capable of growing most excellent grain.

2. The average plain. How inviting is this! How productive! Here we find the common people, so called, concerning whom Lincoln said: "God must love the common people, for He has made so many of them." They form the great substance of society, the bone and sinew of humanity; yea, more, the body of the race. The way they go determines the trend of progress. From them comes vast moral and spiritual wealth. During the twenty-six years after the diamond fields of Kimberley, South Africa, were first discovered there were taken out diamonds worth \$375,000,000. But richer by far are the fields which produce human diamonds of faithful workers for Christ.

3. The regular duty field. We have all certain obligations to meet and certain routine duties to perform. These rounds may seem very monotonous, but they may be productive of rich yields in nobleness and purity. In the common affairs of life we may be led providentially to discover treasures of infinite value. A whaling bark returned to New York with its cargo of oil and whalebone, and a lump of ambergris weighing eleven pounds, every pound being worth \$320. This prize came to the whalers in a wholly unexpected manner, while engaged in the regular work assigned them. So God often rewards His children bountifully while in the faithful performance of life's daily duties.

4. Mining fields. One of the largest nuggets of silver ever mined was a lump weighing 1,840 pounds. It was taken from the famous Smuggler mine in 1894. So pure was it that it was not assayed by the usual process, but placed at once in the crucible. This piece proved to be the core of a very rich area of silver. In many obscure, out-of-the-way places are hidden people who have natures immensely richer than silver or gold. Our Lord calls some of His laborers into spiritual mining.

5. The submerged field. From it gleanings of great value have been gathered. In our recent times it seems very difficult to win souls to Christ. Our Mercy and Help ministrations and other Lend-a-Hand organizations and institutions do a vast deal for the apparent betterment of society; and yet when people seem completely lost in sin, nearly out of sight, their deliverance seems left almost entirely with Rescue Missions and the Salvation Army. Blessings upon these divinely-endorsed agencies! But has not the church, too, a mission to these? Is not the "submerged tenth" also in her fields?

PERSONAL GLEANINGS

A drooping soul given new courage by a kindly word.

A wavering brother established by you in the faith.

A disappointed Sabbath-school class taught and cheered.

An Epworth League devotional meeting thrilled by your hopeful, loving testimony.

The midweek prayer service helped by your regular attendance, front-seat sitting, and prompt participation.

Your pastor assisted in breaking the bread of life by your sympathetic and prayerful listening.

Everyday kindnesses to strangers as well as to friends, with watchfulness for opportunities to turn them to Christ.

HARVEST-HOME WELCOME

Since the Lord of the harvest looks at our motives more than at our actual achievements

for Him, we may all find favor in His sight. His approval will rest upon what we endeavored to glean. Hence we may pass through the world's ever-ripening fields with this glad song upon our lips:

"Not what I did, but what I strove to do —
And though the full ripe ears be sadly few,
Thou wilt accept my sheaves."

August 24 — Freedom for Service. 2
Tim. 2:4; Gal. 5:1; Heb. 12:1, 2.

DAILY READINGS

Monday. Putting off the old. Col. 3:5-10.
Tuesday. Christ's freeman. 1 Cor. 7:21-23.
Wednesday. From the heart. Eph. 6:5-9.
Thursday. Our duty. Luke 17:7-10.
Friday. With a perfect heart. 1 Chron. 28:5-10.
Saturday. Feeble knees. Heb. 12:9-13.

"God works for all; ye cannot hem the hope of being free
With parallels of latitude, with mountain range or sea."

So supremely sacred is man's freedom of will that no power in the universe can bind it without man's consent. He cannot always do as he wills, but he can always will as he chooses. The more you think upon this truth, the sublimer it appears and the grander grows the being who is intrusted with this prerogative. How large is the fact that a free personality can always will as he ought and usually do as he pleases unless he pleases to do what is right. To do as we ought is Christian liberty. To do as one pleases regardless of its effect upon others, is heathen license. The highest form of freedom is the unobstructed privilege of doing what ought to be done.

CIVIL LIBERTY

This is an invaluable boon. It has taken thousands of years to realize it, even in a limited measure. Revolutionary sires won it for us. Our own fathers and brothers preserved it. Years of prosperous peace followed, and then the Spanish war was crowded upon us. Sons of the veterans enlisted. They tasted the soldier's hardships. Some murmured. At this their old soldier fathers shook their heads and said: "War is not peace. What did you expect, boys?" A heroic soldier of Jesus Christ is not daunted by privation and suffering. The splendor of freedom he enjoys in loyalty to his Master is ample compensation for all trials and pains and losses.

HIDDEN SHACKLES

Secret sins harbored, wrong desires cherished, unholy ambitions encouraged, are shackles that bind the soul in slavery.

One of the early Methodist preachers prayed: "O Lord, start us right; for if we get started wrong we are hard to turn." We should be sure that we are headed for freedom and not toward hampering license.

Only they are truly free whom the truth makes free. Hence the importance of avoiding error of every kind.

WEIGHTS

1. Christ's service imposes a yoke, but it is easy to bear if borne submissively. In some countries oxen draw heavy loads lashed with ropes to their horns. But usually a yoke around the necks, which enables them to pull with their strong shoulders, is found much easier for them.

2. "My yoke," Christ assures us, is not intended to be a burden, but is calculated to render more pleasant and enjoyable the performance of life's duties.

3. Indolence, apathy, indifference, are weights too often found upon professed Christian shoulders. They should be flung away as hindrances to successful running the great race.

4. Sin is the heaviest of all weights. It rests like lead upon the conscience. It may be cleansed away. Purity is power.

"Live, vile and evil have the self-same letters:
He lives but vile whom evil holds in fetters."

5. Melville Wynans Miller has caught the spirit of that freedom which fits the soul for noblest service, and thus beautifully expresses his vision:

"Where Jesus reigns there is no night,
For He is wisdom, love, and light,
No raging sea, nor tempest dread,
But quietness and calm instead;
No anxious care, no blind unrest,
No heavy heart by guilt oppressed;
No discontent, nor gloomy days,
But brightest hope and sweetest praise;
No stumbling off nor galling chains,
No shame, no sin, where Jesus reigns."

August 31. Communion and Transfiguration. Exod. 34:29-35; Luke 9:28-29.

DAILY READINGS

Monday. Lonely prayer. Matt. 14:22-27.
Tuesday. Paul's three years. Gal. 1:11-18.
Wednesday. Elijah's retirement. 1 Kings 17:1-6.
Thursday. Moses and the bush. Ex. 3:1-6.
Friday. Samuel at night. 1 Sam. 3:1-10.
Saturday. Jonah's prayer. Jonah 2:1-10.

"So have I dreamed — Oh, may the dream be true! —
That praying souls are purged from mortal hue,
And grow as pure as He to whom they pray."

This is not merely a poet's fancy. It is in keeping with God's Word and with the nature of things. Behold Moses yonder on the Mount. He is communing with God. Face to face they meet. Was not Moses transformed thereby? Twice did he enjoy that wonderful privilege, and twice was he obliged to veil his face in presence of the people, so brilliant was it with divine light. Yonder, also, is Christ upon the mount of communion with His Father. He is not only transformed but transfigured before them — shining with the splendor of indwelling Deity.

HEART-BREATHINGS

1. There are those who tell us that when they engage in secret prayer God is as real to them in His manifested presence as could be the presence of a human friend in the room. This is blessed and beautiful. Does not Christ say: "He that loveth Me shall be loved of my Father, and I will love him and will manifest Myself to him?" The majority of us know He is present by faith. When He says, "I am with you," we believe it, and are satisfied that His word is true.

2. Such communion results in closer union, in a stronger, more joyous life. As perfume is the sweet breath of flowers, so prayer is the soul's richest fragrance and rises like pleasing incense to God. We may believe that He delights in our real prayers as we delight in the perfume of fresh flowers.

3. How necessary is such communion to each of us! What influences might go out from our lives if we felt that we could not afford to spend a day with men in the world's whirling rush without first spending an hour alone with God.

4. It was while engaged in prayer that Christ was transfigured. No Christian can habitually pray without having his life changed thereby. It may not be perceptible at once, but the years will tell the story of gradual transformation.

5. The saddest thing of earth is a life spent without knowing God — just taken up with the transitory and perishing.

TRANSFIGURED LIVES

An old lady was seen to leave the crowds upon the busy street and ascend the steps of a church. Evidently she had all she needed of this world's goods, but her face was the picture of misery and desolation. Within the church all was dark and silent, except as an occasional flicker from a gas jet penetrated the gloom and the soft tones of the organ away up in the gallery broke the stillness. A whole hour that burdened one spent there alone with God, and when she again joined the crowds on the street that countenance of hard despair had been changed to gratitude, confidence and hope.

He was a rich but surly old farmer. The children of the neighborhood respected him for his broad acres and large home, but when he came near they feared him, and watched him in quiet. So deep were the furrows in Farmer Alken's face and so hard the lines that he was repulsive to sensitive souls. He was honest to the last penny, but seldom smiled. A young minister came into the community and gained access to this man's heart. The pastor was a disinterested man of God, and knew how to lead others to the Saviour. This he did for the rough old farmer. When Mr. Alken was converted all that beheld him knew that a great change had been wrought. It was the common remark that the furrows of his face had been turned to gentleness, and the hard lines were illumined with love.

"O Master, it is good to be
Entwined, enrapt, alone with Thee;
Till we, too, change from grace to grace,
Gazing on that transfigured face."

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Connecticut Valley Chautauqua Assembly

The sixteenth annual session of the Connecticut Valley Chautauqua Assembly, at Laurel Park, Northampton, began Tuesday afternoon, July 8, and closed Friday evening, July 18. The weather throughout the eleven days was favorable, being generally cool and fair, though there were two days that were anything but temperate. The program was the best that the management, with the means in sight and with several years of experience, could provide. The attendance was gratifying, reaching on Sunday and on the closing day fully 2,500 people. There were no phenomenal days this year like those of last season, when Sam Jones and Capt. Richmond Hobson were here; but every day was a good day and the attendance ran evenly, being somewhat augmented during the last five days.

Such names as Leon H. Vincent, Hon. Lon Beauchamp, Dr. George L. McNutt, Dr. Jesse L. Hurlbut, Dr. John De Witt Miller, Prof. J. E. Aborn, Miss Lucy O. Thatcher, and Miss Margaret E. Slattery, appear on the program, with the indispensable Dr. W. D. Davidson at the head.

At the initial service on Tuesday afternoon prayer was offered by Rev. W. H. Adams, of Bernardston, the opening address was made by Rev. E. P. Buttes, of Sunderland, president of the association, who was followed by Dr. W. D. Davidson, who outlined the work for the season.

The Daily Routine

The program throughout the days varied little from the following: At 8.30 devotional exercises were conducted by neighboring pastors representing various denominations, three of whom — Revs. Clement E. Holmes, W. I. Shattuck, and H. L. Wriston — are from our own church. At 9 the Sunday-school teachers' normal class was conducted by Dr. J. L. Hurlbut, and the Children's Hour was under the direction of Miss Slattery. The physical culture class, conducted by Miss Frances White, of Springfield, and the school of pyrography and wood-whittling under the direction of Miss Alice Adams, daughter of Rev. W. H. Adams, of Bernardston, met at the same hour, while the school of ceramic art or china painting, under the instruction of Miss Effie G. Shaw, of Palmer, and the school of health, conducted by Miss Maud B. Cummins, Miss Frances E. Smith and Miss Olive Jones, were held at 10 every morning. At the same time and also at 6.30 in the evening the chorus met daily under the inspiring leadership of Prof. J. E. Aborn, of Lynn. At 11 one of the principal lectures of the day occurred. At this hour during the first week Mr. Leon H. Vincent gave a series of five delightful biographical studies, the subjects being: "Wordsworth and the New Poetry," "Burns, the Poet of the People," "Charlotte Bronte," "Dr. Johnson and the Literary Club," and "Zangwill and Kipling." At 2 in the afternoon there was usually a brief prelude by the musical talent and the popular readers, which was followed at 2.30 by another lecture by McNutt or Miller or Beauchamp or some other star in the

literary, economic, or political firmament. At 4 Miss Frances White gave lessons in elocution in Trinity Chapel, and at 5 Prof. A. H. Evans, of Northampton, conducted the C. L. S. C. Round Table. At 7.30, after a brief prelude, lectures, concerts, or entertainments were given to the delight of large audiences.

The Personnel and their Work

Dr. Jesse L. Hurlbut is so well and favorably known to the readers of ZION'S HERALD through his publication of Sunday-school normal text-books and Sunday-school lesson helps, being for many years editor of our Sunday-school supplies, that he requires no introduction or eulogy. He took up for study some of the lessons given in his revised Sunday-school normal text-book, viz., "Old Testament History," "The Old Testament World," "The New Testament History," "The New Testament World," "The Holy Land," "The Holy City," "The Temple in Jerusalem," and "The Jewish Synagogue." The class was large from the start, and Dr. Hurlbut showed familiarity with the subjects treated and rare didactic ability. On Friday evening he gave a stereopticon lecture on "Florence the Beautiful," which lent new charm to that city to which Ruskin has introduced us. At 2.30 on Sunday he conducted the Assembly Sunday-school.

Mr. Leon H. Vincent has no superior in his line of literary work. His biographical sketches of the world's great poets and prose writers are themselves literary productions of great excellence. Mr. Vincent possesses the rare quality of being able to make a dry subject intensely interesting. His lecture on Wordsworth is a good illustration of this gift. He has the ability to pack a lecture full of bright, witty, and oftentimes terse utterances that give it life and beauty, and yet does it in such a way as not to seem conscious that he is saying anything above the ordinary. The attendance at his lectures was highly complimentary considering the fact that this is an age when people want to be entertained rather than instructed.

Hon. Lon Beauchamp, of Hamilton, Ohio, who made such a hit here last season, was demanded again this year. Mr. Beauchamp has the distinction of delivering fifty more lectures last season than any other man upon the platform. He says he never entered a school-room or university in his life until he began lecturing in colleges, yet he made an instant success as a lecturer, and is in great demand at \$50 and \$75 a lecture. Like Robert Burns he takes his subjects from the common life of the people, and has the ability to pack more sound logic and common sense, not to say solid gospel truth, into a lecture that seems altogether funny than any man upon the platform. He is like Sam Jones, and unlike him. He points the lesson and makes the truth stick, but there is not so much millinery and slang. Mr. Beauchamp gave two lectures, one a temperance lecture on "Third Class People," and the other on the "Age of the Young Man." On the latter occasion the Boys' Brigade that was camping nearby, was present by the courtesy of the Association.

Dr. John DeWitt Miller, of Philadelphia, became popular here with his first lecture, which he delivered four or five years ago, and the people never tire of hearing him. He has made three appearances here this season, lecturing twice and preaching Sunday morning to the great delight of fully 2,500 people. His lectures were upon "The Apes of Ugliness," and "Our Country's Problems." The latter was delivered on the afternoon of Grand Army day to an audience that the canvas could scarcely cover.

Dr. Charles F. Aked, of Liverpool, who is pastor of one of the largest churches of Great Britain and is said to be the best platform speaker in England, delivered two lectures of peculiar beauty and power — one upon "America and England: a Candid Comparison by an Ignoramus," and the other on "Jonathan and John: the Services of America to the Living Thought of Old England." Dr. Aked is a very vigorous speaker, and he paid splendid tributes to Henry Ward Beecher, John Greenleaf Whittier, James Russell Lowell, John B. Gough, Mr. Moody, and the American woman, as well as to our educational system. He is engaged to lecture at eighteen Chautauqua Assemblies during the next six weeks.

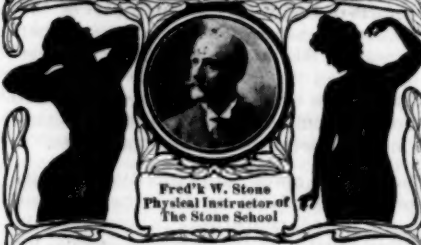
Dr. George L. McNutt spoke with conviction and from the standpoint of personal experience in his two great lectures: "The Dinner-pail

Man" and "How the Other Half Ought to Live." He created somewhat the same impression here that he made upon the Boston Preacher's Meeting a few weeks ago.

The great joint debate on "Republicanism vs. Democracy" did not occur, through the serious illness of Mrs. Clark, which prevented Hon. Champ Clark, of Missouri, from being present; but the other debater, Hon. Charles Landis, of Indiana, was here, and gave an in-

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spiraling address upon the questions of the day, religious and political.

Judge Wendell P. Stafford of Vermont repeated his lecture on Robert Burns, which was so enthusiastically received by the Men's Club of the Edwards Church in Northampton last winter. He is an able speaker and gave good satisfaction.

Dr. George F. Hall, of Chicago, gave an evening lecture on "The Model New Woman." Dr. Hall is devoting his energies to the solution of the down-town church problem in great cities, and has engaged the Bush Temple of Music in Chicago, the finest building on the north side, for preaching services this winter.

Prof. J. Ernest Woodland gave two scientific lectures on "The Chemistry of the Candle," and "Wireless Telegraphy," which were accompanied by many wonderful experiments. He is not a magician, but a most interesting lecturer upon chemical science.

Mr. Frank Cattern also deserves notice. He gave an illustrated lecture on Chautauqua and its work, which left an abiding impression.

In the line of

Music and Entertainers

mention must first be made of our own Prof. J. E. Aborn, who for twenty years has been musical instructor in the public schools of Lynn and chorister of the first Methodist Episcopal Church of that city for twenty-one years. For the tenth successive season he gave his inspiring leadership to the great chorus. There are few musical directors who could secure such fine results with voices that are not accustomed to sing together as were realized in their rendition of Gaul's "Holy City" on the closing evening. Fully 2,500 people were in attendance at this final concert.

The Chicago Glee Club were introduced as the best male quartet in America, and they were deservedly popular for their fine work upon this platform and also for their pure moral influence. They came, by the way, from Methodist homes. They gave seventy selections during the Assembly and repeated only once, when at the earnest request of scores of people they gave "Tom, Tom, the Piper's Son," the second time. They are already engaged to sing in twenty-five different States this fall and winter. The Park Sisters did splendid work upon a variety of instruments. Miss Anna Park is a truly wonderful cornetist. Miss Lucy O. Thatcher, of Boston, gave great satisfaction as a reader. She is a natural reader, inclining somewhat to the dramatic in style. Miss Frances White, of Springfield, also did good work as a reader and an instructor in elocution. Miss Martha Alexander's work with the violin, Mr. Armagh O'Donahy's rendition of Irish ballads, and Mr. Ellsworth Plumstead's character impersonations in costume, contributed greatly to the pleasure of the crowds, as did also the presence of Capt. Arch B. Snow, who told funny stories and gave humorous readings.

Prof. A. H. Evans conducted the Round Table in his characteristically able manner. Miss Slattery inspired the children with the story of the Crusaders. Mr. Fred B. Weaver's work at the piano was very fine. Dr. W. D. Davidson's work as superintendent of instruction was excellent. He is a master as a director of platform work, and displays rare ability in securing the best talent in this and other lands. It is well known that he has for years given the entire summer season to the superintendence of Chautauqua Assemblies. The success of this Assembly is due, also, in no small measure to its excellent board of management: President, Rev. E. P. Buttes, of Sunderland; vice-president, Hon. L. E. Hitchcock, of Chicopee; clerk, James B. King, of Springfield; treasurer, Geo.

L. Harris, of Northampton; and fourteen other able men who give wise and painstaking direction to every detail of the work.

Great Days

There were five truly great days — Young People's day (when Christian Endeavorers, Epworth Leaguers, and other organized young people were addressed by Rev. W. A. Wood, of Chicopee, and Dr. Wm. T. McElveen, of Boston); National day, Grand Army day, Sunday, and Musical Festival day, the last of which brought to a close one of the most successful Chautauqua Assemblies that was ever held in the Connecticut Valley.

F. M. ESTES.

THE CONFERENCES

VERMONT CONFERENCE

Montpelier District

Brattleboro. — New singing books have been purchased for the church, and since Conference a Chinese Sunday-school has been organized.

Williamsville. — Encouraging reports from this charge continue to come to our attention. The revival spirit is certainly here, and sinners are being converted.

Conference Minutes. — It has been the custom for a number of years for the Conference to fix the number of Minutes to be published and make the secretary the publishing agent. Some complaint is heard about the edition being too large. No one blames Mr. Lewis for this, nor for the manner of distribution, for both are fixed by vote. To publish a smaller edition would be to decrease the amount available from advertisers; and since the cost is largely in type-setting and in paper, and the only saving would be in the amount of paper used, the cost per copy would be increased. At present the distribution is made on the basis of the cash salary reported for the year previous and the reported membership of the church. Few of our preachers find the book business profitable from a financial standpoint, and this is for most of them no exception. But, as some State papers are pointing out about the excise law, it is easier to criticize than to construct. If a rebate is claimed by any brother for damaged copies or failure to receive the number called for in the bill, he ought to make it early as in accord with good business methods, that the matter may be looked up. One preacher who insisted that the edition of 1901 was never received by him was right, but when the last edition was sent it was found that the former edition had been awaiting him a twelve-month at the express office. Our secretary receives no compensation for his painstaking work as secretary and publisher. We ought to help make his burdens as light as possible.

Rochester. — The wife of Pastor Yerks has been critically ill for several weeks, but is now convalescing. All hope and pray for a speedy and complete recovery. A former pastor of this charge, Rev. John L. Reeder, with his wife, is visiting old friends. All are glad to see him once more. He has had to give up his work in South America on account of Mrs. Reeder's health. By the way, our brother went a long way to South America to find a wife, but the unanimous verdict is that he made a good choice. Mrs. Reeder has for ten years been a teacher in our school in Concepcion, Chile.

Union Village. — Rev. J. D. Beeman, who was appointed to this field at the last session of Conference, has been well received by the entire community and is greatly pleased with the hopeful outlook. Both Mr. and Mrs. Beeman highly appreciate the parsonage home with its quiet and its convenience, and both are earnest in their efforts to serve the people. Not all are acquainted with the size of this parish. In pastoral work members must be called on in Thetford, Ompompanoosuc, Norwich, New Boston, and the region round about, and in no charge your scribe visits are there seen so many teams hitched at the hour of morning service. This shows the large number of persons who come from a distance. Cheering news ought to come from this field served by a brother who in former years has been so signally used of God.

Wilmington. — A recent issue of the *Deerfield Valley Times* chronicles an important item. Mr. C. D. Spencer, one of the most highly respected laymen of our entire Conference, has

sold out his large business interests in Wilmington. For the good of our work we hope he will conclude to remain where nearly his entire life has been spent, for here he has built up an enviable reputation as well as a flourishing business.

Hartland and North Hartland. — At the last visit of the presiding elder one person received Christian baptism and was received on probation in the church.

Wardsboro. — A recent letter from Pastor Brown conveys the unwelcome news that, acting on the advice of his physicians, he was to start for the hospital to undergo an operation for appendicitis. The prayers of his brothers in the ministry will follow him for his speedy and complete recovery. During his absence the work will be supplied by Mr. Martin, a local preacher.

Bethel. — Rev. A. L. Cooper, our Conference evangelist, supplied the work here and at Bethel Lympus, July 20. After the communion 3 persons were baptized and received on probation, and in response to an invitation two young ladies began the service of Jesus and two backsliders came to themselves and returned to the Father's house in which there is bread enough and to spare. Our people are glad to welcome our St. John, whose sole regret is that he is not able to do more for Jesus.

Randolph Centre. — Pastor Moody has recently returned from his vacation. The people are in the midst of quite extensive repairs on the interior of the church. Look out for better things from this charge.

Re-opening at Randolph. — After being deprived of the use of their church for several weeks, during a part of which time a hall was rented, Pastor Rainey and his people were glad to assemble once more in the house which has undergone extensive repairs. The roof has been shingled, an addition of twelve feet has been built on the rear of the building for the use of the choir and for the pipe organ which is coming later, the platform rearranged, the audience-room and prayer-room wainscotted, the windows repaired, the entire church recarpeted and newly frescoed in singularly appropriate style, and minor repairs and improvements made in large number. This society has ever had a struggle for existence, and the under-

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taking of the work, estimated at \$500, seemed a large task, but pastor and people loyally worked together and when the work planned was well under way saw so many things needed that their faith increased and much more was done than was originally planned. The day of reopening was very stormy, but a good-sized audience was on hand. The presiding elder preached and made his *debut* as a debt-raiser. To cover all obligations \$300 was needed, and \$230 was subscribed or provided for at the morning service; the balance will be forthcoming by Conference time. Thus our work moves on, demonstrating that we have a work and are appreciated in the community. Pastor Rainey has been untiring in his efforts, the committee on repairs have given unstintingly of their time, the elect ladies have helped, and all have contributed generously. It now only remains to see to it that "the glory of this latter house shall be greater than of the former." This is within the range of the possible.

Vacation.—What plans for vacation? Are you arranging it so as to be with us at Claremont Junction Camp-meeting and bring a company of your needy people? Are you just planning for a restful time in which to gain a store of good ideas to give to your people and an abundance of physical energy which will be needed for the fall campaign? Two suggestions: Do not allow the vacation sign to hang too long on the front door. When you are back, come prepared for an earnest campaign for the conversion of that part of the world immediately contiguous to your parsonage. There are hopeful signs with us this year. Let us have a harvest! W. M. N.

MAINE CONFERENCE

Lewiston District

Epworth League Convention.—A year ago we predicted a great convention, and when the program appeared we saw what a rich feast had been provided, and now it is history. In numbers, in the excellence of the papers and addresses, and in enthusiasm, it was a splendid success. It was held, July 16 and 17, in the beautiful new Wesley Church, Bath. The most remote parts of the district were well and ably represented. Of course, with Rev. D. B. Holt as our host, the hospitality was of the most generous and kindly sort. The church, which needs no adornments, was finely decorated. It is a remarkable fact that out of twenty-three assignments of parts only two failed to respond. The addresses of Dr. Taylor and Bishop Mallaiten were each in their way most excellent and timely, and were listened to by large audiences and awakened much enthusiasm. At the close of his address the Bishop led a most impressive and helpful altar service. The members of the local League, the district Epworth quartet, and Rev. F. K. Beem and wife and others furnished fine music. On Thursday afternoon many took occasion to visit the Bath Iron Works, where the battleship "Georgia" is being constructed. The officers of the League have done their work so well that they were re-elected. The next convention will be held in Yarmouth. Our appetites are already whetted for another intellectual and spiritual feast.

Berlin, N. H.—Rev. Wm. Wood is on his third year, and though the field has its peculiar discouragements, among them being the migratory habits of the people, the year opens finely. The meetings have never been better attended, and the Sunday-school has never been in finer condition. The Children's Day exercises were of special interest, and the collection the largest in the history of the church. The League is doing well. Several new families have recently moved into the city and attend our church. Sixty hymnals have been placed in the pews, and thirty new books have been added to the Sunday-school library. A new sacramental set has been provided. A piano fund has been started. A troublesome debt for insurance amounting to \$45 has been paid, and nearly \$100 solicited last year by the pastor has been handed to the trustees. Six children have been baptized. Finances are in a hopeful condition.

Scandinavian Mission.—The mission is, I think, more hopeful than ever. The Sunday-school and the congregations are larger. Some fine families have come by immigration. The Conference Church Aid Society voted to help them this year, and that greatly encouraged them. The missionary appropriation was also somewhat increased. They now have a young

man preaching to them in their own language.

Bethel.—Rev. O. S. Pillsbury is cultivating faithfully and ably this wide field, for he serves on alternate Sunday afternoons Mason and Locke's Mills. He has good health and a good horse. The reception soon after Conference was a fine affair. The benevolences last year show a good increase; and this year's Children's Day collection was \$8. The congregations are large, and new voices are heard in the social services. The Sunday-school is having an increased attendance; the Home Department numbers 40, and the Cradle Roll is flourishing. The League and Junior League are up to their usual efficiency. The finances are in good condition. The matter of a new parsonage is agitated. If this can materialize, this will be one of the most desirable country charges in the Conference. Myron, the elder son, is a graduate of Colby College and is studying for the medical profession. He is a fine landscape gardener and has plenty of work during his vacation right at home. Murton, a Kent's Hill student, is also largely working his own way.

Oxford and Welchville.—Rev. A. A. Callaghan, a local preacher, is serving here for the second year. The charge has no parsonage, and the pastor has no wife, so it is a good fit. He is pursuing a course of study at Cobb Divinity School, Lewiston. His services are greatly enjoyed, and he has been in demand for special services. The finances are in good condition, and the pastor is urging upon his people more systematic methods. Oxford is a pretty village and business is good; for several years the woolen factory has run day and night. The country about is fine for farming. Just out of the village is one barn 120 feet long; a little farther another \$6,000 barn. The people are intelligent and thrifty. With a pastor so popular, in the pulpit and out, it is the time for this charge to forge ahead.

North Auburn and Turner.—Rev. C. H. B. Seliger was appointed to this charge so that he might avail himself of the advantages of attending Cobb Divinity School. The charge is not able to pay a man for his full time, and there are so many weak charges that need missionary money, that we are obliged to make such adjustments as seem to be mutually beneficial. Mr. Seliger and wife have received a cordial reception, and the parsonage has been improved. The pastor has no horse, and the Turner part of the charge is weak, so our consent has been given for him to supply the Congregational church at West Auburn on Sabbath afternoons. This seems to be a very satisfactory arrangement, and is in line with the policy of the Interdenominational Comity Commission. At North Auburn the work is going well, and the Sunday-school is prosperous. The Children's Day collection was good, and a collection for Church Aid has been taken. At Turner a great misfortune has come in the partial burning of the church. Whether or not it was insured, I do not know. Soon after Conference Mrs. Seliger fell the whole length of the flight of chamber stairs, with her babe in her arms. The child was uninjured, but Mrs. Seliger suffered a bad fracture of one arm.

Naples and Sebago.—Rev. H. E. McFarlane, a local preacher, is supplying this charge, and he is proving to be the right man in the right place. Naples is a very popular summer resort, and many notable people come here, among them a good sprinkling of preachers. The pastor finds out what noted preachers are expected at the different hotels, writes to them before they leave home, and thus secures their services. A new interest has been awakened, and the congregations are good. But the people think they do not need to wait for any stranger for good sermons. The outlook is bright.

West Cumberland and Gray.—Rev. David Pratt is one of our veterans, and yet he sets a pace that would trouble most young men to follow. His papers and magazines are numerous and of the best kind, and we are sure to find one or more of the best recently published books on his study table. Thus he keeps well abreast of the best thought of the day. This is his fourth year of service, during which a new stable has been built, the parsonage greatly improved, and the church shingled; and this year the church has been papered, the ceiling has had three coats of whitewash (he does not whitewash his hearers), and a new carpet has been put in the aisles. A young people's society, which will probably become an Epworth

League, has been formed at West Cumberland, and at this point the congregations have largely increased. Two Sunday-schools are sustained the year round. The old church lot at Gray Corner has been sold for \$75, and the money will be spent in improving the church. A new range has been put into the parsonage. Plenty of small fruit and also the larger fruits are among the pastor's perquisites. One man raised \$500 worth of strawberries. This pastor has one of the best gardens in the State. Who would not be pastor on such a charge?

Personal.—Rev. C. C. Phelan has been advised by his physician to take a somewhat protracted vacation on account of illness.

A. S. L.

Portland District

West Kennebunk.—Rev. Elihu Snow, a member of the New Hampshire Conference, expects to take charge of this church in September. The people are to be congratulated on securing such a pastor.

Kennebunk.—The people are loyally carrying on the work in the absence of their pastor at his home in England. They paid him his salary two weeks in advance, and are keeping up regular payments in his absence. The Mercy and Help department is doing excellent work among the sick and aged. Cottage meetings are held every week, with large attendance and deep spiritual interest. In such a church it is not surprising that all bills are paid to date.

Golden Wedding.—Rev. William S. Jones, D. D., and wife celebrated the 50th anniversary of their marriage, on Tuesday, July 22, at their residence in Woodfords, Maine. The groom was born in Bristol, England, and his bride in Tredegar. They were married in Monmouth County in a stone church over seven hundred years old. In 1862 they came to this country, and the next year Mr. Jones became a member of the Maine Conference. One of his first sermons in this country was preached in the First Parish (Unitarian) Church in Portland, while he was yet a local preacher. He has been pastor of some of our largest churches and presiding elder of Portland District. He was granted a superannuated relation in 1901 on account of his wife's health.

This worthy couple have had born to them eight children, of whom four are living. Rev. Thomas F. is presiding elder of Rockland District, East Maine Conference; Rev. Charles E. is pastor at Easton in the same Conference; Francis W. is in business; and the only daughter, Hannah, is the wife of a well-known South Portland contractor, Mr. W. J. Baker. They also have eight living grandchildren and one great-grandchild. All the children and six of the grandchildren were present at the golden wedding anniversary.

There was a large attendance of preachers and other friends at the reception, which was held afternoon and evening. Rev. E. O. Thayer presided at the exercises in the evening. Rev. F. W. Smith led in prayer. A poem by an unknown author was read by Rev. T. F. Jones. Short speeches were made by Hon. Ira S. Locke, Rev. C. F. Parsons, and Dr. A. S. Ladd. A delightful feature of the evening was the singing by the bridegroom and his children of old-fashioned English songs. Refreshments were served to the guests, and hearty congratulations tendered host and hostess. A purse containing

GOOD HEALTH

To enjoy good health every one of the vital organs must correctly perform the functions for which it was created. If we completely observed nature's laws, there would be no trouble, no disease; but through ignorance and carelessness we violate these laws, and must pay the penalty in suffering with disordered stomach, bowels, liver or kidneys.

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fifty or more dollars in gold was presented from preachers and laymen, and many other very valuable gifts from hosts of friends present and absent.

E. O. T.

N. E. SOUTHERN CONFERENCE

New Bedford District.

Dighton.—The Junior League, which, under the efficient management of Mrs. E. W. Goodier, is an active organization, gave a very successful lawn party recently. The Epworth League gave its annual picnic last Wednesday. Not long ago the Sunday evening service of the church was devoted to a study of Methodist hymns with such success as to evoke very favorable local comment.

Marshfield.—“Beautiful for situation” is this church, being located on “Zion’s Hill,” where it has stood like a faithful sentinel since 1830. The pastor, Rev. O. H. Green, says the members are “Thermopylean Christians.” The Methodist and Congregational churches unite in holding union open-air services every Sunday on the fair grounds during the summer.

IRVING.

Brockton and Vicinity

Whitman.—On Sunday, June 29, the pastor, Rev. H. W. Brown, baptized 2 persons by immersion. The July communion service was a most interesting and profitable one; 3 adults were baptized, and 5 were received into full membership and 3 by letter. At the first quarterly conference the reports were all of a favorable character. This church recently held a “patriotic” entertainment, at which the net profits were \$107, to be applied towards a new steam boiler being placed in the church. Pastor Brown and family will spend the month of August at the Yarmouth camp-ground and join the Cape.

Brockton, Central Church.—This church has been extremely fortunate in having the continued services of Dr. C. M. Meiden, president of Clark University, during the absence of their pastor—a period of six weeks. Dr. Meiden was a former and beloved pastor of this church. Rev. J. S. Wadsworth, the popular pastor, received a most cordial “welcome home,” and found the various interests of the church in excellent condition. He spent his vacation in Illinois, going to Denver, Col., as a delegate to the International Sunday-school convention. He returns to his pastorate greatly refreshed, and is happy in his work. This is one of the most promising fields for labor in all New England. John E. Tibbets and family have returned to Brockton, and are valuable workers in Central Church, and Geo. W. Penniman will make his residence again in Brockton. The many friends of Sanford Winter, of this church, will be glad to know that he is recovering from a serious illness.

Cohasset.—Rev. W. B. Heath and his good wife attended the Epworth League convention in Worcester, and visited friends in Lunenburg. Mrs. Heath’s home church. The work in this charge is progressing. The church has been beautified by a new coat of paint and new windows.

East Bridgewater.—The trustees have recently canceled a note (that has been standing against the church for some time) of \$125. The pastor will spend his vacation with his family on the Willimantic camp-ground. On July 16 the Sunday-school held their annual picnic, at Mayflower Grove.

P.

EAST MAINE CONFERENCE

Rockland District

Wiscasset.—Rev. G. G. Winslow, who has long been one of the leading and most faithful members of our Conference, found a very cordial people to receive him and his wife to their new pastorate. The work of the year opened with good promise. The death of Mr. R. T. Grover is

sadly felt. A Sunday-school has been organized at Birch Point.

Rockport.—A warm welcome home from Conference was given Pastor Gray and wife. Attendance at all services has been steadily increasing. Several have been converted. The Sunday-school and Epworth League are alive. The outlook is enthusiastic.

Camden.—Rev. G. M. Bailey’s third year opens well. The pastor’s “claim” has been advanced. “The remainder of the church debt must be raised this year.” Such is the feeling of this people, who are strong of heart. “We ought to have a parsonage,” is another indication of courage and purpose. A pastor needs no more loyal and cordial people than are these of Camden.

Sheepscot Circuit.—The new pastor, Rev. C. F. Smith, has entered upon the year’s work with most encouraging omens. Spiritual life is at “flood-tide.” More than a dozen have asked for prayers. Hymnals have been provided for church service. A revived class-meeting is a source of blessing. The instruction of the children is cared for by the pastor, and the future for the charge looks bright. It is the pastoral oversight that tells. This charge well demonstrates this truth. Where the ministers carefully, persistently, methodically, attend to their legitimate work, the church will fall in after a time, and growth is the result.

Washington.—This charge is being cared for by Rev. A. L. Nutter, of Union. The new arrangement works well, and for the summer and fall season could not well be improved. The society is not strong, but the people will comfortably support “our own minister” when the time comes. Whoever follows Mr. Nutter will give strict attention to his pastoral duties to fill the place.

Cushing.—One of our weakest points, manned by an earnest and aggressive local preacher, is Cushing. Rev. Lew Pressey, a Rockport boy and a Kent’s Hill student, is serving his first charge with large acceptability. Difficulties multiply, but the pastor is gaining on them and moving the people. Rather than lose him when appointed by the presiding elder to another charge, they have determined to increase his support \$100 more than they thought it possible to raise at the first quarterly conference. We look for better days in Cushing. With determined loyalty on the part of the few church members, the work of God shall prosper here also.

Thomaston.—Rev. A. H. Hanscom is making a fine impression among this people. Sunday congregations are good. Social services are largely attended and profitable. The Sunday-school is in a prosperous condition. A recent League anniversary was much enjoyed by a crowded house. Progress is the slogan of pastor and church.

Rockland.—Dr. L. L. Hanscom continues his third year’s pastorate with aggressive activity. It is not a difficult innovation to address our long-time brother as *Doctor*. The new honor fits him comfortably. Long may he wear the title!

Bremen Circuit.—Rev. P. Shivel, who has been a “supply” for little more than a year, has failed in health and given up the work. This charge, broad of territory and abundant in hard work, needs a pastor. A field of good promise and an excellent people call for a young man strong in mind and body who loves the Gospel and pastoral endeavor.

Damariscotta.—Rev. F. Palladino, ever vigorous, forceful, intense, still stirs the church to activity. An increasing life is, on the whole, in evidence, spiritually and socially. The League and the Sunday-school are “looking up.” The people are feeling more than ever the need of a new church edifice. The one opinion is, it must come. The pastor is still hard at work on the problem.

Union.—The old church building is set aside with “honors of service.” The new edifice is under way and is being “advanced.” The foundations are completed. Enthusiasm prevails. The “life of God” is manifested among the people. The old Universalist church echoes with prayer and praise and gospel testimony while building operations progress on the Methodist ground. Somehow the name of the old church does not affect the spirit of prayer nor the strength of the Calvary story. The Sunday-

school is excellent, and the League is active. Class-meeting is good.

North Waldoboro and Orr’s Corner.—A cheerful report was given by the pastor at the first quarterly conference. Rev. George Reader is looking forward to the baptism of several candidates. Repairs are to be attended to at each part of the charge. The parsonage is undergoing improvements. A successful Children’s Day service was much enjoyed by the people. Sunday-school reports were good. The pastoral claim was made “as last year.” By a misun-

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Zion's Herald

Founded, 1823

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derstanding, the Year Book gave wrong figures. The claim was \$425, and there was no deficiency.

East Pittston Circuit.—Rev. L. L. Harris still finds enough to employ all his strength, physical, spiritual and mental, on this widely extended field. The hope is to finish the church building this year. A good interest prevails. Church services are well attended in the temporarily finished vestry. This has been enlarged with "walls" and "plastering" of sheeting to accommodate the growing congregation. The Sunday-school prospers. Ten are in the Home department.

Windsor Circuit.—Territorially this is a circuit indeed. But Rev. C. W. Lowell is happy in the multitude of his duties and finds great encouragement in the large circle of his most appreciative people. Pastoral work here means long miles of travel. A new horse lightens the labor. The work newly opened at Weeks' Mills promises well. There is a growing prospect of a stronger life for the charge.

North and East Vassalboro.—Rev. B. G. Seaboyer continues to urge on the work with many encouragements. Eighteen dollars were recently raised for an "outside" benevolence. There is much to indicate an enlarging life. A respite of three weeks is granted the pastor. Mr. Seaboyer is building a cottage at Ocean Park, where he will spend his vacation.

China and North Palermo.—Through a mixed-up misunderstanding, for which the presiding elder should bear his share of responsibility, the plan of the quarterly meeting was not fully carried out. Rev. N. C. Maynard is finding much to be done on this his first charge, but with so loyal a people victory should be easy for even a young leader. With such counselors to assist in devising ways and means as the officary of this church, the preacher may well rejoice. Rev. Elias Wilcox, our veteran local preacher, and his estimable companion have suffered much of late through infirmity of years, but they still fill a large place in the life of the church. Mrs. D. P. Thompson is alive to every church interest, though through multiplying years she is not able to get to services as she would like; but her presence in the community is a benediction.

Clinton and Benton.—A royal reception was given Rev. and Mrs. J. W. Day. Pastor and people are happy in new pastoral relationships. Reports indicate a growing life and strength. In Clinton one finds the "old type" Methodism—especially in the social services. "The waning gift of exhortation" is not dead in this church. Here one may hear a shout that will wake the echoes. Neither is it the mere noise of the mouth—it is the joy of salvation and the shout of victory.

Pittsfield Circuit.—Here we came in touch with the first of our new district appointments. A loyal and aggressive church, which has suffered set-backs, moves into another year with a new pastor with courage and aggressive purpose. A new parsonage is the theme of church and pastor. Rev. A. E. Morris is delighted with his new people. A cordial welcome to the charge was accorded him. Spiritual life is good. Congregations, Sunday-schools, social services, and Epworth League are very much alive. The League has assumed \$100 toward the new parsonage. Pastor Morris has gone to Northport to spend a short time for his own and his wife's benefit.

Hartland and St. Albans.—Rev. C. H. Johnson begins his second year among this excellent people with marked acceptability. Last year \$900 were raised on a debt that was felt as a very heavy burden, and a church mortgage was burned. A "union" Sunday-school at St. Albans has been reorganized as a Methodist Sunday-school. All interests are well in hand. The people "surprised" the "new presiding elder" by giving him a reception at the parsonage after the quarterly conference. It was a genial time with a genial people, who purpose best things for church and pastor—and the elder.

Athens and Harmony.—Rev. J. E. Lombard has changed his residence from Harmony to Athens—a good move, we judge. Left with no house, he was obliged to become responsible for a parsonage by purchase. It will be a fine acquisition for the charge if the society will purchase it. The third year opens with good promise.

Unity and Troy.—Rev. W. A. Luce is one of the most active men in the Conference. This

charge has peculiar need of such persistent labor as this pastor puts into it. He is esteemed as an essential in the life of the community as well as in the church. The next Ministerial Association will be held at Unity in October, when by the gathering of many earnest men of God it is hoped a stronger religious impulse may be felt by all the people.

Morrill and Knox.—Rev. James N. Atwood is faithfully doing his work in face of obstacles abundant. Two denominations worship alternately in one of those dubious blessings called a "union church." There is no Christian unity. Each society is so weak that to breathe is an almost impossible task. When will Christians learn the Christly lesson of uniting in denominational Christian activity in such cases?

Searsport and Montville.—A diphtheria scare impeded progress the first weeks of the Conference year. Now, however, the life is more vigorous. This is a conservative but staid and faithful people. Father Fowler, "in age extreme," still clings to church services as much as possible. As long as life remains his presence will be a blessing to church and pastor. With many encouragements Rev. Wm. Berkeley is urging on the work. Pronounced activity in every line is the only way to success on this charge also.

Sundries.—The presiding elder and his family recently spent a few days at the home of his father, Rev. William S. Jones, D. D., who celebrated his golden wedding, July 22, in the midst of a host of friends at Woodfords.

We venture the suggestion that when pastors, with consent of their officary, grant permission to agents of "independent" institutions to

raise funds for their interests, they do so with the stipulation in every case that at least half the collections be applied to our own church benevolences.

Camp-meeting at Nobleboro this year will begin Monday evening, August 25. Will not every pastor try to attend? Come prepared to work in any harness that may be needed. Let us make the week a time of glorious victory. The Lord will be on our side if we will take Him at His word. T. F. J.

Bangor District

Newport.—Rev. T. S. Ross still finds himself on the winning side. Good congregations and a steady interest cheer him on his way. A boys' club has lately been organized, out of which much good is expected to come. Some man who was born in Newport and has grown wealthy in other fields could honor himself, bless the church, and win the gratitude of the people, by putting a bell and clock in the tower of the church.

Ripley.—The elder spent the day Tuesday going up and down the hills of Ripley with the pastor calling on the people. The cordial greetings, the pleasant social intercourse, the moments of prayer at the family altars, made the elder wish he had strength to do something of the kind every day. Preaching service and quarterly conference closed a busy day. The pastor is paid somewhat in advance, which is an unusual occurrence.

Guilford.—Children's Day was observed, and 2 were baptized. Home Department day was observed, with sermon on Sunday-school work. Henry Hudson, Esq., recently gave an address

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on Temperance which was much enjoyed by all. Mrs. J. R. Pollock lies very low at this writing and grave fears are entertained of her recovery.

Greenville Junction.—Some grading has been put on the church lot. Fifty singing books have been put in the pews. The ladies have paid \$50 on their subscription to the building fund. Three have been baptized, and several conversions are reported by the pastor. A large class of children is taught in the catechism and several have been graduated by examination. A fine new organ has been given the church by Gerrish Bros.

Erratum.—Rev. J. T. Moore is at Hodgdon and Linneus, and not his brother, as the items would indicate in a recent HERALD. Even the scribe's pen will slip.

A Pastor Wanted.—One of Maine's best and most thrifty villages wants a pastor soon. If any young man wants a place where consecrated effort will tell for God, this is such a place.

The First Quarter.—The work of the first quarter draws to a close. Up to this writing (July 26), since the 4th of May the elder has traveled by steam, electric, horse and foot 1,885 miles, preached 54 times, held 34 quarterly conferences, baptized 12 persons (four of them by immersion), attended the dedication of one new church, conducted the funeral service of an old friend, gave the Decoration Day address at South Paris, Me. (having spoken briefly at the morning decoration of graves at West Paris), attended Commencement exercises at the Conference Seminary at Bucksport and met with the board of trustees at their annual meeting, twice met Conference board of Church Extension, twice met with camp-meeting trustees, attended at least twelve other services of differing character, presided at one Ministerial Association, carried on a voluminous correspondence such as only another elder might appreciate, and topped off the whole by listening for an hour and a half to Hon. Wm. J. Bryan, of Nebraska. The elder's muscle is still good, and he hopes to be able to open the second quarter with three solid weeks of camp-meeting.

BRIGGS.

NEW HAMPSHIRE CONFERENCE

Concord District

Baker Memorial, Concord.—The Sunday morning offerings for the first twelve Sundays of this Conference year were \$89 more than last year for the same time. Rev. E. C. Strout is engaged all around. Four camp-meetings—Claremont, Wilmot, Hedding and Weirs—expect to hear him.

Chichester.—The congregations this year are larger than last year. Likewise the contributions for pastoral support. The pastor and his new wife are comfortably fixed in the parsonage, the grounds of which are very attractive. The pastor, Rev. W. R. Patterson, is a lover of flowers. He has enclosed the yard with a fence and laid out flower-beds very neatly, and keeps the grass shaven with a lawn-mower. We are almost ready to challenge any other pastor to show a more attractive yard.

Suncook.—"All is well." "No complaints. No appeals." Excellent satisfaction all around. The good impressions of the first few weeks deepen. They are having a good year. The elder had a chance to put in his little piece on the prohibitory law here for the first time.

Franklin Falls.—The people say the kindest things of their former pastor, Rev. C. U. Dunning, and family. Such folks always are loyal to the new man. This is the case now. Rev. E. C. E. Dorion is filling the bill. Congregations are very good. The same can be said of every department. The finances are in excellent condition. The pastor has charge of the Hedding Chautauqua, for which he has prepared a most excellent program. He is also president of the Concord District Epworth League, and is preparing a fine program for Epworth League day at the Weirs camp-meeting, Wednesday, Aug. 20. Take it all in all, he is a busy man.

Penacook.—The new church is in sight. The pastor, Rev. A. L. Smith, has surprised the natives and all others by securing, in promissory notes, over \$4,200 in subscriptions. The present property is to be sold, and the parsonage also. The new edifice will stand where the parsonage now is, and later they will build a new parsonage on the adjoining lot. They hope to get the foundation in this fall, and venture the asser-

tion that they will want the Bishop who presides at the next Conference to dedicate the new house. Mr. Smith is having a good time here, and so are the people.

Epworth League at Weirs.—Wednesday, Aug. 20, is their day. A fine program is being made ready. Every Leaguer is a radius of one hundred miles is urged to attend.

District Stewards' Meeting, at Weirs, Tuesday, August 19, at 1:30 P. M.

Scriptures for Two Cents.—Did you ever see a copy? The gospels or other portions at two cents a copy. Before us lies the gospel of John and Acts of the Apostles. One of the pastors is selling them to his people by quantities. He took his grip to church filled with them, and brought it home empty. Why not flood the communities with these copies of the Scriptures? They can be secured from Eaton & Mains, New York, or from the American Bible Society. Spread the Word! B.

NEW ENGLAND CONFERENCE

Lynn District

Saratoga St., East Boston.—Rev. Daniel Dorchester, Jr., D. D., of St. Louis, Mo., will occupy the pulpit of this church August 10 and 17, morning and evening.

Topsheld.—A delightful concert was given at this church, Thursday evening, July 24, under management of George Francis Dow, church organist, in aid of the organ and music funds. Miss Gertrude Walker, soprano, of the Boston Favorite Concert Co., and Miss Mabel Carter, of the Herbert Johnson Quintette Co., especially pleased the audience. Topsheld has many summer visitors, and these, with the townspeople, gave a good audience.

An Appeal

The fresh-air work at the Epworth Settlement is being conducted on a larger scale this year than usual, and therefore our financial needs are greater. We are very grateful for the donations thus far sent in, but now we need about \$15 to pay the board of a party of girls and boys at one of the cottages at Sterling. The cottage is kindly loaned to us, and the children can pay their own railroad fare, but are unable to pay more. Donations for this specific purpose in any amount will be gratefully received by

(Rev.) WALTER MORRITT,
Epworth Settlement, 36 Hull St.

Willimantic Camp-Meeting

The 42d annual meeting of Willimantic Camp-meeting will be held from Aug. 18 until the 25th. Speakers outside Norwich District will include Rev. Thomas Tyrie, of Attleboro, Bishop Mallalieu, of Boston, Rev. A. S. Kavanaugh, D. D., of Brooklyn, N. Y., Rev. John Krantz, D. D., and Rev. C. H. Mead, D. D., of New York. Rev. I. L. Wood, Ph. D., of Norwich, and Rev. J. I. Bartholomew, Ph. D., presiding elder of the district, will have charge of altar services. On Sunday, Aug. 17, the Woman's Foreign and Home Missionary Societies will hold service forenoon and afternoon. Mrs. Hamlen, of the school for poor whites at Kinsey, Ala., and Miss Ella M. Stanley, for several years a teacher in Clark University, Atlanta, will be the speakers for Home Missions.

The annual convention of the Norwich District Epworth League will be held on Monday, Aug. 18, in the forenoon and afternoon. J. I. Kenney, president, will preside. Mrs. Louisa Hambley, superintendent of Providence Deaconess Home, and Rev. Burdette B. Brown, of Hartford, president of New Haven District League, will be the speakers. Bishop Mallalieu will be the preacher of the evening.

Rooms can be obtained by application to Alva Perkins, camp-grounds, Willimantic, Conn. Excellent board can be obtained at boarding-house for \$5 a week, or at the restaurant on European plan. Epworth League meeting at 6 P. M. daily under the direction of J. P. Kenney, of East Hartford. W. F. DAVIS, Sec.

Gratifying Receipts for Freedmen's Aid Society

Receipts for the general fund from regular Conference collections aggregating \$105,182.11 as compared with \$98,580.14 last year, and \$84,880.72 in, 1899 is the encouraging showing made by the treasurer of the Freedmen's Aid and Southern Education Society, in his report at the

annual meeting of the Board of Managers, July 8. The debt has been reduced over \$25,000 during the past year, and, in addition to this, cash gifts on the annuity plan amounting to \$54,808.50 to provide for the debt have been received since the beginning of the quadrennium two years ago.

The cash gifts for special purposes, such as building endowments, etc., exceed those of any recent years and amount to considerably over \$50,000. This large increase shows the hearty co-operation of the pastors throughout the church with the corresponding secretaries in their plans for advancing the collections for this cause.

An important change, and one that promises good results, is the appointment of an executive committee for the management of the work during the interim of the quarterly meetings of the Board of Managers. This takes the place of the two smaller committees of finance and schools and school property, which formerly had this work in hand.

CHURCH REGISTER

HERALD CALENDAR

Hedding Chautauqua,	Aug. 4-23
Richmond (Me.) Camp meeting,	Aug. 8-18
Morrisville (Vt.) Camp-meeting,	Aug. 11-18
Norwich Dist. Ep. League Convention at Willimantic Camp-ground,	Aug. 18
Weirs Camp-meeting,	Aug. 18-23
Allen Camp-meeting, Strong, Me.,	Aug. 18-24
Claremont Camp-meeting,	Aug. 18-24
Sheldon (Vt.) Camp-meeting,	Aug. 18-25
Laurel Park Camp-meeting,	Aug. 18-25
Willimantic Camp-meeting,	Aug. 18-25
Lyndonville (Vt.) Camp-meeting,	Aug. 18-29
Sterling Ep. League Assembly,	Aug. 20-23
Sterling Camp-meeting,	Aug. 25-29
Ithiel Falls Camp-meeting, Johnson, Vt.,	Aug. 22-31
Martha's Vineyard Camp-meeting,	Aug. 24-31
Nobleboro (Me.) Camp-meeting,	Aug. 25
Hedding Camp-meeting,	Aug. 25-30
North Anson Camp-meeting,	Aug. 25-31
Lewiston Dist. Camp-meeting, Empire Grove, East Poland,	Aug. 25 Sept. 1
Asbury Grove Camp-meeting, Hamilton,	Aug. 25-sept. 1
Groveton Camp meeting,	Sept. 1-5
Wilmot Camp-meeting,	Sept. 1-5

Marriages

SMITH—BENNER—In East Walpole, Me., at the home of the bride's parents, Mr. and Mrs. Abalom Benner, July 22, by Rev. G. Reader, Minister A. Smith, of Boston, and Gertrude E. Benner, of Walpole.

MEYER—ACHORN—At the residence of the bride's parents, Mr. and Mrs. Albion Achorn, of Orr's Corner, July 22, by Rev. G. Reader, Henry E. Meyer, of Rosindale, Mass., and Nellie G. Achorn, of Walpole, Me.

DAVIS—SMITH—In Hallowell, Me., May 24, by Rev. W. Canham, Charles H. Davis and Maud C. Smith, both of Hallowell.

SMALL—BLATCHFORD—In Hallowell, Me., July 16, by Rev. W. Canham, Henry J. Small, of Topsham, Me., and Minnie J. Blatchford, of Hallowell.

WHO WILL HELP?—We have in this village two motherless girls, granddaughters of an old hero whom the rebels three times tried to hang. If anybody wants to know about him, ask Bishop Mallalieu. These girls have had but little schooling. They hired three acres of land, plowed and planted it with cotton, hoed and chopped it. After paying the rent, they may get money enough to get themselves some much-needed clothing. They want to enter the E. S. Hamlen Home for Girls this fall. Forty dollars for each will pay the board, tuition, room rent, etc., in the Home for a year. Will any one who reads this and desires to help two poor needy girls, write me at Kinsey, Henry Co., Alabama?

GEO. M. HAMLEN, President Mallalieu Seminary.

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OBITUARIES

With careworn heart and throbbing brow
I watched the orb of day,
That set in tears behind the clouds
That veiled its golden ray;
And bending o'er the sacred page
Of truth divinely given,
I heard a loving voice that said,
There'll be no tears in heaven.

My thoughts grew calm, and, in a dream,
Bright angels sang to me
A choral song of Eden land
Beyond the jasper sea;
And though too soon its chords were lost,
Its tones afar were driven;
One hallowed strain I yet recall:
There'll be no tears in heaven.

No tears, no pain, no dreary night
With starless gloom o'ercast,
The joy our blessed Saviour gives
Will there forever last,
O eyes that weep, O hearts that mourn,
By storm and tempest driven,
Look up! look up! 'twill soon be o'er;
There'll be no tears in heaven.

— Fanny J. Crosby.

Brown.— On Thursday morning, June 12 1902, just as the day was breaking, the spirit of Samuel Thurlow Brown took its flight to the land where no night is known.

He was one of the oldest and stanchest members of St. Paul's Church, Lowell. He was born in Salem, Mass., Feb. 12, 1816, and came to Lowell in 1839, just before the dedication of the church he loved so much and served so well. He was one of the few who attended services on Chapel Hill in the early days of Methodism in Lowell. He began his struggle for success in life with little money, but with much pluck, great faith, and a sterling character. With this capital, by prudence, economy and integrity he forced himself forward and upward till he amassed a considerable fortune. Mr. Brown was not given to ostentation; his benevolences were mostly of a quiet nature. For the past twenty years of his life he gave away the principal part of his income. He has scattered blessings far and wide, and distant climes are unconsciously indebted to his generous and timely assistance. Besides bearing his share of the financial responsibilities of his own local church, he gave liberally to the building and support of our church at Centralville near his home. He was a princely man, upon whom God had conferred the title of nobility. His was the religion defined by St. James as pure and undefiled. He was blameless in life, fervent in spirit, and served the Lord with a whole heart.

Mr. Brown was twice married. His second wife and a son, William D., by his first wife, survive him. G. B. D.

Sabin.— Henry D. Sabin was born in Goshen Gore, now Stannard, Vt., Nov. 28, 1830, and died at St. Albans, Vt., May 27, 1902. He was struck by a fast train at a dangerous crossing in the city and instantly killed.

While young, he moved with his parents to the town of Walden, where as soon as he was able he assisted his father on the farm and in a blacksmith's shop. When sixteen years of age he went to Burlington, where he entered a store as clerk. At the age of twenty-four he was united in marriage with Miss Charlotte Munger, of Colchester, at which place he afterward lived for several years. A short time before his marriage he was converted at a camp-meeting

AN AGE OF PROGRESS

Liquid Air and then Marconi's wireless telegraphy have been agitating the public mind of late, but the latest, and to the general public most useful invention that is attracting attention is the discovery, by a Buffalo, N. Y., man of Liquid Veneer intended for use in the home, which instantly makes old things new by a simple application with a soft cloth. It will give pianos, furniture and woodwork that superb, brilliant appearance of newness so desirable and attractive. Each reader of ZION'S HERALD is entitled to a free sample bottle of this Liquid Veneer by writing the manufacturers, mentioning this paper. Write at once to the Buffalo Specialty Mfg. Co., Buffalo, N. Y., and they will send you a sample bottle free of charge and postage prepaid.

held a short distance away. His friends who were anxious for his salvation sent for him to come after them before they were ready to leave, and while waiting he was led to seek pardon. The late Rev. W. R. Puffer baptized him, received him into the church, and encouraged him in his early Christian life, and was ever after held in high esteem. During the last two years of his residence in Colchester he was station agent, from which position he was called to St. Albans, and served for some time as clerk in the department of bridge-building for the Central Vermont Railroad. In 1868 he was transferred to the department of superintendent of the road, where he remained as clerk for over thirty-one years.

In September, 1892, his wife died. He had also buried three of the five children born to them. March 5, 1894, he was united in marriage with Mrs. Mary Haskell, of Springfield, Vt., who survives him.

Mr. Sabin served the church as steward for many years and at the time of his death was class-leader and Sunday-school teacher. He loved the church, generously responded to every call, was always in his place at all services, and sought earnestly to lead men to Christ. The pastor found in him a loyal supporter and friend. He was universally respected by all who knew him. He was a good man, and the people without regard to creed lamented his sudden death, but he was ready.

W. S. SMITHERS.

Olmsted.— Brainard Olmsted was born in East Franklin, Vt., June 14, 1835, and died there, June 18, 1902.

For more than twenty-five years Mr. Olmsted was a steward and class-leader in the Methodist Episcopal Church in East Franklin, and for more than thirty years he was a faithful and useful member of the "church militant" until he was called to "the fellowship of the church triumphant, which is without fault before the throne of God." He was soundly converted. "Old things" with him "passed away," and behold all things "became new." His life was a standing testimony of the power of Christ to save, sanctify and keep. There was never a breath of criticism upon his political, social, or religious life. "The law of truth was in his mouth and iniquity was not found in his lips; he walked with God in peace and equity" and helped many in the way of righteousness.

Mr. Olmsted had been in feeble health for some time, but his family were not expecting his immediate demise. He said to the writer but a few weeks before his death: "My earthly house of this tabernacle will soon be taken down, but I have a building of God, a house not made with hands eternal in the heavens." His death was instantaneous and apparently painless.

Mr. Olmsted leaves a wife, who had been a faithful helpmate and sharer of his joys and sorrows for nearly fifty years, to wait a little longer for that time when God shall wipe away all tears from our eyes, and that place where there shall be no more death. He leaves, also, two daughters—Mrs. F. E. Thomas, of East Franklin, and Mrs. Willard J. Moore, of Whitefield, N. H., who mourn the loss of a loving, faithful Christian father.

The funeral was attended by this writer at the church where he had so many times gathered with family and friends to worship the God he loved. The many flowers and silent tears expressed in some degree the respect in which he was held by a large circle of friends. "Servant of God, well done!" A. W. FORD.

Stubbins.— On May 22, 1902, the spirit of Ella F. Stubbins departed this life—51 years of life, 31 years of blessed fellowship with Christ.

For a score and a half of years she was an acceptable member of the North Dighton Methodist Episcopal Church. Quiet yet zealous, she was interested in all that was good and true and beautiful. In feeble health for many years, she proved that though the body may be weak a sturdy spirit has mighty power. Her husband, predisposed to consumption, and an invalid son were both, as it seems, kept by her faith and care. The husband, after many severe sicknesses, preceded her by but little more than a year. The son still remains, with a heart full of remembrance of mother's sacrificing love.

In Mrs. Stubbins was shown forth the power of a life with a small field viewed full-size and then cultivated with earnest, faithful care. Family, community, church, bounded her vi-

sion. It was God's work—gladly she became a servant that He might be honored.

The services in her memory—the first funeral services in the new church—were conducted by her pastor, Rev. H. H. Critchlow, May 25. Amid flowers, with Christian hymns and the reading of God's Word, the last ceremony was performed, and then in hope and confidence the friends laid her away. "With the righteous it is well." H. H. C.

Davis.— Mrs. Lucy Foster Davis, daughter of Ebenezer and Anna Foster, was born in Union, Conn., 28, 1820, and died in Danielson, Conn., May 8, 1902.

When she was seven or eight years old her parents moved to Webster, Mass. Here, on March 12, 1845, she was united in marriage with Francis N. Davis; here her children were born and her active life was largely spent; and here her sacred dust awaits the resurrection.

Mrs. Davis was a woman of strong, symmetrical Christian character. Her conversion was clear. She was strongly convicted of sin under a sermon by the elder Ira Bidwell. Soon after she was converted, and at the age of fourteen she joined the Methodist Episcopal Church at Webster. Two of her brothers, Otis and Lucius Foster, were local preachers in the same church. For many years this family exerted great influence for God and Methodism throughout all that region. Though never in vigorous health, Mrs. Davis, by strong will, unfaltering courage, and persistent industry, accomplished more than is possible to most women. Her faith in God was constant. Her every-day life, during the sixty-seven years of her membership in the church militant, was a benediction to all who knew her. She lived for others. Her life was peculiarly unselfish. Loyalty to the highest ideals was maintained through the most trying circumstances.

She loved the church, and never faltered in her devotion to its interests. Many of us will never forget the sweet, triumphant testimonies which she gave at the Willimantic camp-meeting less than a year before her death. Her home life was beautiful. Her two children (both sons) felt the power of her deep consecration, and early gave themselves to the service of God. Both entered the ministry, and are now honored members of the New England Southern Conference. Through them she is still proclaiming the great truths which made her own life sublime.

Since the death of her husband, several years ago, she has lived constantly with her sons, entering heartily into all the varied interests of the churches which they have served, enjoying a close companionship with her Lord and ripening for the higher life into which she has passed. The end was complete victory. She leaves two children—Rev. William F. Davis, pastor of our church at Danielson, Conn., and Rev. Charles S. Davis, pastor of our church at Stafford Springs.

J. I. BARTHOLOMEW.

Deaconess Fresh Air Work

JOSEPHINE S. FISK.

"Rah! Rah! Rah! who are we? We are the Richlanders, don't you see?" This was the merry cry heard at the station at Middleboro, as the first party of children boarded the train for their return trip to the city after two weeks spent in the Deaconess Fresh Air Cottage.

We are sure that the readers of ZION'S HERALD will be interested to hear something of what the deaconesses are doing this summer, and especially of our work at "The Richland." Some weeks since, generous friends in Newtonville who have aided, and been much interested in, the Fresh Air work done by the deaconesses, proposed a plan for work on a larger scale for the coming season. The plan was to secure a house in the country that would accommodate forty or fifty children, and keep it filled during the months of July and August, changing the party every two weeks. This work was to be in charge of the deaconesses, these friends and the Sunday-school at Newtonville agreeing to defray all expenses. The class raising the most money was to have the privilege of naming the cottage. A very generous sum was raised by the Sunday-school. The house at Middleboro was secured and furnished, "The Richland" was the appropriate name bestowed upon it by the winning class. Thirty-five mothers and children, beside the workers, comprised the first party. A happy party they

were, chosen from among the patients of our district nurses, and others who especially needed the outing. "The Richland," while not an ideal place for such a work, is in many respects very suitable. The house is light, airy, and commodious, and there is a large and beautiful yard, with numerous trees of various kinds, affording facilities for hammocks and swings, and—green apples. One little fellow produced a package of morning-glory seeds which he had purchased with a few pennies that had been given him, as soon as he arrived, saying that he was going to plant them and have some blossoms to carry home to his mother in two weeks.

The party had a happy and profitable time. Many interesting and amusing incidents occurred in connection with the work. On the return trip one little boy said to another, "I'm not going to eat anything when I get home so I'll get thin and the deaconesses will take me out there again." Two weeks of fresh air and good food worked a great change in some of the party, and we trust that the benefits received were not physical alone, although for this we are much gratified. One poor woman, now in the Deaconess Hospital, has been in great need of surgical treatment for some months, but the doctors said that she was not strong enough to undergo an operation. Two weeks at "The Richland" imparted the needed vitality, and she has successfully undergone the treatment.

We now have our second party at "The Richland," and expect to continue the work through the summer. We are also doing other similar work. The deaconess at Worcester has had twenty-five of her poor women and children at Trinity Cottage, Sterling Junction, for two weeks. The money for the expenses of this outing was contributed by Trinity Church. Many other friends have contributed to our general "Fresh Air" work. Numerous picnics have already been given to our children. Several children have been sent to the country into private families, and others will be sent later. We seek to find the most needy and neglected for these outings. One poor little fellow who had known nothing but neglect all his little life until the deaconess student found him, and whose little heart was just hungry for love, said to his new friend: "Me and another fellow wish you was our mother."

We are very grateful to our friends for making this work possible, and we are expecting still more contributions to our "Fresh Air" fund. The season is only begun, and we have large plans and hopes. Please send your gift, reader, to Deaconess Home, 603 Massachusetts Ave., if you have not already done so. You will enjoy your vacation all the better for it.

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LEAGUE ISSUE OMISSION

OWING to the large space given in the HERALD to the biennial convention report, the usual Epworth League Department pages, this month, will be omitted. A few items, however, call for special mention.

By the recent election our cabinet of the First General Conference District Epworth League underwent considerable change. Five of the former members transferred the duties of their offices to successors. Having manifested an abiding interest in the work entrusted to them and having filled their respective positions with fidelity and efficiency, they will be remembered with high appreciation by their associates in this work. It will doubtless interest New England Leaguers to see a definite statement of these changes: The president, Rev. Luther Freeman, of Portland, Me., is succeeded by Rev. Franklin Hamilton, Ph.D., of Boston; the second vice-president, Rev. H. D. Deetz, of Haverhill, Mass., by Rev. Joshua O. Randall, of Providence, R. I.; the secretary, Mr. Geo. W. Penniman, of Clinton, Mass., by Mr. Leon Dorr, of Woburn, Mass.; the auditor, Mr. W. F. Gilman, of Springfield, Mass., by Mr. J. M. Strout, of Portland, Me.; the superintendent of Junior Leagues, Rev. Lyman G. Horton, of New Bedford, Mass., by Mrs. A. T. Cass, of Tilton, N. H. Like their predecessors, each of these was selected because of deep interest in League work and superior qualifications for the responsibilities assumed. The vote of thanks tendered by the convention to these retiring officials was cordial, sincere and well-deserved. At no inconsiderable sacrifice of time, strength, means and comfort they have cheerfully wrought and rendered a service that cannot be measured.

In addition to what has been previously said in appreciation of these workers, it is fitting to emphasize the exceptionally valuable services of Rev. Luther Freeman. For two years he performed the duties of secretary, and four years he gave to the duties of the presidency. Prompt, business-like, conscientious, genial, generous in judgment, always standing for loyalty to high ideals and ever insisting upon the supreme place of spiritual life and power, his influence invariably made for developing the best type of Christian character. Our League is to be congratulated upon having enjoyed Mr. Freeman's personal supervision so long, and also upon finding another man so thoroughly qualified to take up this work and carry it forward to still grander results.

A warm welcome is extended to all the new members of the cabinet. The problems that await solution, the formidable obstructions that must be surmounted, the fierce foes that dispute every inch of advance, the urgent needs of the world lying in wickedness on every hand, loudly summon all Epworthians to a clearer experience of the Holy Spirit's indwelling and of a more complete acceptance of Christ as both Saviour and Lord. Selfishness must be throttled. There should be no suspicious resemblance in us to him concerning whom it is truly said:

"He lives for himself, he thinks for himself,
For himself, and none beside;
Just as if Jesus had never lived,
As if He had never died."

Our League will become a conquering host just in so far as all its members' lives say in reality, with the great Apostle: "To me to live is Christ." We are living in a strenuous age. All worldly enterprises are pushed with concentrated force. Christ's kingdom depends for extension and final triumph upon those who keep in

closest touch with God and learn how to utilize His omnipotent energy. Would that all our Leaguers might daily pray this comprehensive and ideal prayer:

"Breathe on me, breath of God,
Fill me with life anew;
That I may love what Thou dost love,
And do what Thou wouldst do!"

MATTHIAS S. KAUFMAN.

Current Missionary Notes

—A large party of outgoing Methodist missionaries is to sail from San Francisco, August 16, by the steamship "America Maru." The party includes: Rev. Wilbur F. Wilson, who returns to Nanking University after a year's furlough spent in graduate study at Columbia University, New York city; Rev. Arthur D. Berry, of Maplewood, N. J. (Syracuse University '95, and Drew Theological Seminary '98), who is to work at Fukuoka, Japan; Mr. Burton L. St. John, Sterling, Ill. (Northwestern University '98, and Drew Theological Seminary '02), and his wife (nee Lo Barnes), also a graduate of Northwestern University, who go to Peking; Rev. John Gowdy, Madison, N. J. (Wesleyan University '97, and Drew Theological Seminary '02), and Mrs. Gowdy (nee Elizabeth Thompson), also of Wesleyan University, who go to the Anglo-Chinese College at Foochow; Rev. C. C. McCown, Putnam, Ill. (DePauw University '98, and Garrett Biblical Institute '02), who goes to Calcutta to take the work of the late Benjamin Chew at the Calcutta American Methodist Institute; and Miss May Belle Cope, of Highland Park, Tenn., who goes out to become the wife of Rev. H. R. Caldwell, of Foochow.

—Rev. John C. Davison, of Japan, who has been in the United States on furlough for a year, and with his family has made his home at East Orange, N. J., will return to Japan in August, sailing from San Francisco, Aug. 26, by steamer "Peking." He leaves East Orange this week (July 29 or 30) and will spend several weeks with his daughter, Mrs. Thomas Hodge, in San Francisco. Mrs. Davison will remain in America another year.

—Rev. J. F. Peat and family have reached Chungking, West China, in safety, seventy-three days from Edwardsville, Ill., their starting point. Ten days before reaching Chungking their eldest son was taken with fever, and six weeks later he was unable to sit up, but was thought to be nearing convalescence when the last letter to reach the United States, which was dated June 5, was written. In view of this illness Mrs. Peat planned to spend the summer in Chungking with her children, Mr. Peat going overland to Chentu, their station.

—Rev. H. Olin Cady writes to the Missionary Society from Chentu, West China, that he arrived there with his family May 28, the anniversary of the riots of 1895, at which time he had been in Chentu but eleven days. The trip from Chungking to Chentu was made overland. Mr. Cady says that he is in better health than when he left America.

—Rev. J. W. Wadman writes from Hakodate, Japan, under date of June 30: "Ten days ago we began united special services with the Church Missionary Society of this city, assisted by some students of Tokyo with a brass band, and up to last night 80 souls had been well saved. The revival movement deepens in Japan as it spreads. The workers are getting down to better business in handling the inquirers. The Word of God, not human speech, is more in evidence. The inquirers themselves are more in earnest."

—Regarding the drowning at sea, June 11, of Rev. H. G. Appenzeller, for seventeen years a missionary of our church in Korea, Mr. J. F. Bowby, a miner who was returning to his home in Indiana, who was also a cabin passenger on the "Kisagawa" (which was struck by the "Kisagawa" and was under water in three minutes), gives the following information, which is transmitted by U. S. Minister Allen: "Mr. Bowby is an expert swimmer and diver. He lost all his effects, including the savings of two years' work, but had his passage money in the garments he had on. He and Mr. Appenzeller struck up quite a friendship and spent the evening together, having some tea and some foreign biscuits which Mr. Bowby had brought along at about 9 P. M. Mr. Appenzeller

complaining of feeling tired, they retired to their cabins at about 10 P. M. They occupied opposite cabins opening off a little passage-way leading from the dining saloon. Mr. Bowby says that as he was just dozing off he felt a severe shock and jumped up. Mr. Appenzeller was just going out of his cabin, and Mr. Bowby called to him to know what it was. Mr. Appenzeller replied that he thought it was a collision. Mr. Bowby suggested putting on some clothes and going up. They each drew on trousers, and Mr. Bowby threw on his coat and vest, as he said he felt that he would have to go into the water and being in ill health he feared cramps. They hastened on deck through a rather tortuous way, Mr. Appenzeller getting out first. They stopped just a moment at the companionway, which was twelve feet from the stern. Mr. Bowby rushed for the rail to jump over, but the water caught him, and Mr. Appenzeller was in water up to his waist and reaching upward. Mr. Bowby got upon the rail just as the vessel went down bow first. He reached up and caught the awning chains and held on till he felt a shock as though the boiler had exploded or the vessel had struck bottom. He loosened some cordage from his foot and rose to near the surface, which he knew by the fact that he could see it was lighter, having his eyes open all the time. He was then sucked down again, and when he came up the second time he got a partial breath with considerable salt water, and was sucked down again. On coming up the third time he reached the surface and struck off. He soon reached a small bit of wreckage and later got to a scantling. After that he reached one of the life boats which was upturned with a rent in the bottom. He climbed upon this, and was safe. He was in the water about half an hour, and saw only one Korean—no other bodies. He was picked up last, presumably because he was seen to be safe and because of the fact that he had floated farthest away. He had some slight injuries. He says that as the awnings were not up, there was nothing but the ordinary cordage above Mr. Appenzeller, but as he seems not to have been able to swim, it would have been almost impossible for him to save himself from the severe suction."

Concerning the loss of Dr. Appenzeller to Korean Missions, Miss Josephine O. Paine, of the W. F. M. S., writes from Seoul: "I have never seen the loss of any one more universally mourned in the community, and the Koreans are as sheep without a shepherd." Rev. W. C. Swearer, also of Seoul, writes: "The foreign community is inexpressibly shocked and grieved. The sorrow of many of the Koreans is pitiful."

We heartily congratulate the Chicago *Tribune* upon the completion of its handsome new twelve-story office building in the heart of that city, and also upon the get-up of the special number of July 23, in colors, in which the imposing exterior and beautifully finished interior of the structure are fully described and illustrated. The history of the *Tribune* from the time the first copy was printed on a Washington hand-press in 1847 down to the present, is given in detail. It is truly marvelous how it has steadily grown during the last fifty-five years until now it is housed in a business palace, and covers the ends of the earth with its system of newsgathering and distribution of papers. We take special pleasure in noting, also, that all this has been accomplished without violating the sense of decency and moral integrity which form the bedrock foundation of sterling individual character and enduring civilization.

At the last moment before going to press we are obliged to withdraw a most interesting report of the interdenominational conference of young people at Silver Bay, Lake George, July 16-25, written by Rev. Dr. E. S. Tipple. The object of the conference was the promotion of the cause of missions in the various young people's societies of the different denominations. The report will appear next week.

Your step has lost elasticity because your blood has lost vitality, which Hood's Sarsaparilla will restore.